The ORANGE BOOK

THE MEDITATION TECHNIQUES OF

Bhagwan Shree RAJNEESH

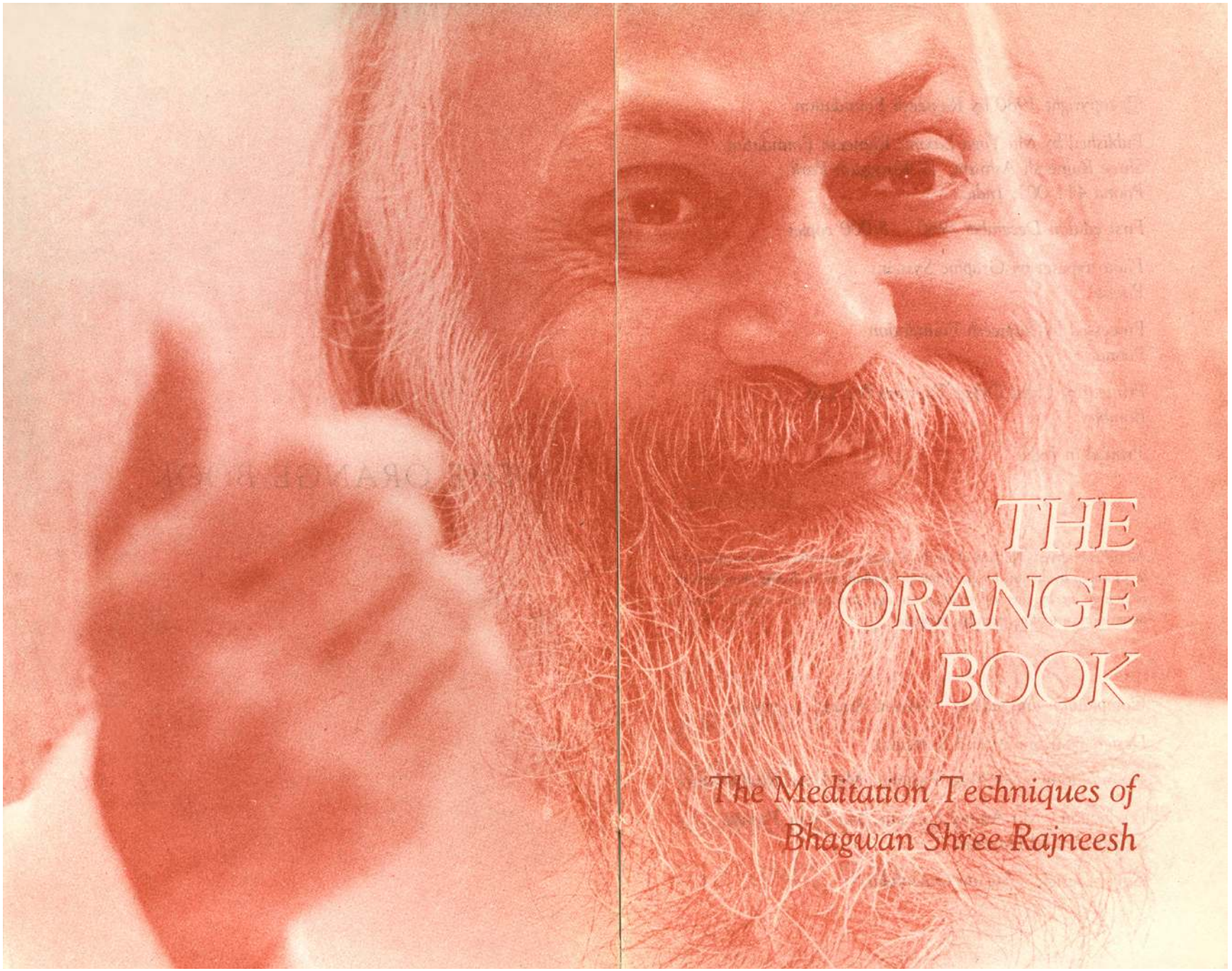
**"Meditation is neither a journey in space
nor a journey in time
but an instantaneous awakening".**

This book is a gift, a treasure trove of meditation techniques devised by Bhagwan Shree Rajneesh and given to his disciples over the years.

These are methods to play with, to help you to celebrate the exploration into your selves. Unique in their originality and utter simplicity, these meditations reflect Bhagwan's understanding and insight into man's essential nature, and provide the world with a synthesis between the Eastern meditative approach and Western psychological techniques.

Dance, shake, gaze into a mirror, beat a pillow, hum, sing — anything that will take you beyond the mind...

**"... And when all your efforts suddenly drop,
meditation is there —
the benediction of it, the blessedness of it, the glory of it..."**



THE ORANGE BOOK

The Meditation Techniques of Bhagwan Shree Rajneesh

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Introduction

THIS Orange Book is a collection of meditation techniques that Osho has given over the years, together with extracts and quotations from the books of his morning discourses and evening darshans.

Some of the techniques – Vipassana, Nadabrahma, Whirling – have been familiar to meditators of many traditions for centuries; others – Dynamic, Kundalini, Gourishankar – reflect both the wisdom of these traditions and the findings of contemporary psychology; they are Osho's unique prescription for the needs of modern man. Together, they add up to a rare opportunity for us to exhaust all our efforts to reach the here-and-now and find ourselves.

In Osho's vision, as in the vision of all the Buddhas throughout the ages, it is only when all our efforts have come to an end and all these techniques have become useless that we really become meditators and can see that far-away 'here-and-now' is simply here, now.

Until then, join the dance! Laugh and sing, run, jump and scream, sit and stare, live, love and pray from dawn to darkness with these beautiful meditations. And don't let your daily routine be an excuse for not jumping in and experimenting. The arrangement into sections follows the scheduling of the five main meditations of the monthly meditation camps at the Shree Rajneesh Ashram in Poona, or the times suggested by Osho; but these sections are only suggestions, not rigid categories. It is infinitely better to do the Dynamic Meditation in the evening than not at all. And if work permits you can sing and dance all day long!

Think of meditation as an adventure and this Orange Book as your guide. And when the point is reached that a Master is needed, come, for the source of it all is here.

Swami Anand Veetmoha

The Greatest Joy in Life

The first thing is to know what meditation is.
Everything else follows.
I cannot say to you that you should do meditation, I can only explain to you what it is. If you understand me, you will be in meditation; there is no should to it. If you don't understand me, you will not be in meditation.

What is meditation?

MEDITATION is a state of no-mind. Meditation is a state of pure consciousness with no content. Ordinarily, your consciousness is too full of rubbish, just like a mirror covered with dust. The mind is a constant traffic: thoughts are moving, desires are moving, memories are moving, ambitions are moving – it is a constant traffic! Day in, day out. Even when you are asleep the mind is functioning, it is dreaming. It is still thinking; it is still in worries and anxieties. It is preparing for the next day; an underground preparation is going on.

This is the state of no meditation. Just the opposite is meditation. When there is no traffic and thinking has ceased, no thoughts move, no desire stirs, you are utterly silent – that silence is meditation. And in that silence truth is known, and never otherwise. Meditation is a state of no-mind.

And you cannot find meditation through the mind, because mind will perpetuate itself. You can find meditation only by putting the mind aside, by being cool, indifferent, unidentified with the mind; by seeing the mind pass, but not getting identified with it, not thinking that I am it.

Meditation is the awareness that I am not the mind. When the awareness goes deeper and deeper in you, slowly slowly, a few moments arrive – moments of silence, moments of pure space, moments of transparency, moments when nothing stirs in you and everything is still. In those still moments you will know who you are, and you will know the mystery of this existence.

A day comes, a day of great blessings, when meditation becomes your natural state.

Mind is something unnatural; it never becomes your natural state. But meditation is a natural state – which we have lost. It is a paradise lost, but the paradise can be regained. Look into the child's eyes, look and you will see tremendous silence, innocence. Each child comes with a meditative state, but he has to be initiated into the ways of the society – he has to be taught how to think, how to calculate, how to reason, how to argue; he has to be taught words, language, concepts. And, slowly slowly, he loses contact with his own innocence. He becomes contaminated, polluted by the society. He becomes an efficient mechanism; he is no more a man.

All that is needed is to regain that space once more. You have known it before, so when for the first time you know meditation, you will be surprised – because a great feeling will arise in you as if you have known it before. And that feeling is true: you have known it before. You have forgotten. The diamond is lost in piles of rubbish. But if you can uncover it, you will find the diamond again – it is yours.

It cannot really be lost: it can only be forgotten. We are born as meditators, then we learn the ways of the mind. But our real nature remains hidden somewhere deep down like an undercurrent. Any day, a little digging, and you will find the source still flowing, the source of fresh waters. And the greatest joy in life is to find it.

Meditation is not concentration

MEDITATION is not concentration. In concentration there is a self concentrating and there is an object being concentrated upon. There is duality. In meditation there is nobody inside and nothing outside. It is not concentration. There is no division between the in and the out. The in goes on flowing into the out, the out goes on flowing into the in. The demarcation, the boundary, the border, no longer exists. The in is out, the out is in; it is a non-dual consciousness.

Concentration is a dual consciousness: that's why concentration creates tiredness; that's why when you concentrate you feel exhausted. And you cannot concentrate for twenty-four hours, you will have to take holidays to rest. Concentration can never become

your nature. Meditation does not tire, meditation does not exhaust you. Meditation can become a twenty-four hour thing – day in, day out, year in, year out. It can become eternity. It is relaxation itself.

Concentration is an act, a willed act. Meditation is a state of no will, a state of inaction. It is relaxation. One has simply dropped into one's own being, and that being is the same as the being of All. In concentration the mind functions out of a conclusion: you are doing something. Concentration comes out of the past. In meditation there is no conclusion behind it. You are not doing anything in particular, you are simply being. It has no past to it, it is uncontaminated by the past. It has no future to it, it is pure of all future. It is what Lao Tzu has called *wei-wu-wei*, action through inaction. It is what Zen masters have been saying: Sitting silently doing nothing, the spring comes and the grass grows by itself. Remember, 'by itself' – nothing is being done. You are not pulling the grass upwards; the spring comes and the grass grows by itself. That state – when you allow life to go on its own way, when you don't want to direct it, when you don't want to give any control to it, when you are not manipulating, when you are not enforcing any discipline on it – that state of pure undisciplined spontaneity, is what meditation is.

Meditation is in the present, pure present. Meditation is immediacy. You cannot meditate, you can be in meditation. You cannot be in concentration, but you can concentrate. Concentration is human, meditation is divine.

Choosing a meditation

FROM the very beginning find something which appeals to you.

Meditation should not be a forced effort. If it is forced, it is doomed from the very beginning. A forced thing will never make you natural. There is no need to create unnecessary conflict. This is to be understood because mind has a natural capacity to meditate if you give it objects which are appealing to it.

If you are body oriented, there are ways you can reach towards God through the body because the body also belongs to God. If you feel you are heart oriented, then prayer. If you feel you are intellect oriented, then meditation.

But my meditations are different in a way. I have tried to devise methods which can be used by all three types. Much of the body is used in them, much of the heart and much of the intelligence. All the three are joined together and they work on different people in a different way.

Body heart mind – all my meditations move in the same way. They start from the body, they move through the heart, they reach to the mind and then they go beyond.

Always remember, whatsoever you enjoy can go deep in you; only that can go deep in you. Enjoying it simply means it fits with you. The rhythm of it falls in tune with you: there is a subtle harmony between you and the method. Once you enjoy a method then don't become greedy; go into that method as much as you can. You can do it once or, if possible, twice a day. The more you do it, the more you will enjoy it. Only drop a method when the joy has disappeared; then its work is finished. Search for another method. No method can lead you to the very end. On the journey you will have to change trains many times. A certain method takes you to a certain state. Beyond that it is of no more use, it is spent.

So two things have to be remembered: when you are enjoying a method go into it as deeply as possible, but never become addicted to it because one day you will have to drop it too. If you become too much addicted to it then it is like a drug; you cannot leave it. You no more enjoy it – it is not giving you anything – but it has become a habit. Then one can continue it, but one is moving in circles; it cannot lead beyond that.

So let joy be the criterion. If joy is there, continue, to the last bit of joy go on. It has to be squeezed totally. No juice should be left behind ... not even a single drop. And then be capable of dropping it. Choose some other method that again brings the joy. Many times a person has to change. It varies with different people but it is very rare that one method will do the whole journey.

There is no need to do many meditations because you can do confusing things, contradictory things, and then pain will arise.

Choose two meditations and stick to them. In fact I would like you to choose one; that would be the best. It is better to repeat one that suits you, many times. Then it will go deeper and deeper. You try many things – one day one thing, another day another thing. And you invent your own, so you can create many confusions. In the book of Tantra there are one hundred and twelve meditations. You can go crazy. You are already crazy!

Meditations are not fun. They can sometimes be dangerous. You are playing with a subtle, a very subtle mechanism of the mind. Sometimes a small thing that you were not aware you were doing can

become dangerous. So never try to invent, and don't make your own hotch-potch meditation. Choose two and just try them for a few weeks.

When I say meditate, I know that through meditation nobody reaches; but through meditation you reach to the point where no meditation becomes possible.

Creating a space for meditation

IF you can create a special place – a small temple or a corner in the home where you can meditate every day – then don't use that corner for any other purpose, because every purpose has its own vibration. Use that corner only for meditation and nothing else. Then the corner will become charged and it will wait for you every day. The corner will be helpful to you, the milieu will create a particular vibration, a particular atmosphere in which you can go deeper and deeper more easily. That's the reason why temples, churches and mosques were created – just to have a place that existed only for prayer and meditation.

If you can choose a regular hour to meditate, that's also very helpful because your body, your mind, is a mechanism. If you take lunch at a particular hour every day, your body starts crying for food at that time. Sometimes you can even play tricks on it. If you take your lunch at one o'clock and the clock says that it is now one o'clock, you will be hungry – even if the clock is not right and it is only eleven or twelve. You look at the clock, it says one o'clock, and suddenly you feel hunger within. Your body is a mechanism.

Your mind is also a mechanism. Meditate every day in the same place, at the same time, and you will create a hunger for meditation within your body and mind. Every day at that particular time your body and mind will ask you to go into meditation. It will be helpful. A space is created in you which will become a hunger, a thirst.

In the beginning it is very good. Unless you come to the point

where meditation has become natural and you can meditate anywhere, in any place, at any time – up to that moment, use these mechanical resources of the body and the mind as a help.

It gives you a climate: you put off the light, you have a certain incense burning in the room, you have certain clothes, a certain height, a certain softness, you have a certain type of rug, you have a certain posture. This all helps but this does not cause it. If somebody else follows it, this may become a hindrance. One has to find one's own ritual. A ritual is simply to help you to be at ease and wait. And when you are at ease and waiting, the thing happens; just like sleep, God comes to you. Just like love, God comes to you. You cannot will it, you cannot force it.

Meditation is a key to unlock the door of the mystery of existence.

Be loose and natural

ONE can be obsessed with meditation. And obsession is the problem: you were obsessed with money and now you are obsessed with meditation. Money is not the problem, obsession is the problem. You were obsessed with the market, now you are obsessed with God. The market is not the problem but obsession. One should be loose and natural and not obsessed with anything, neither mind nor meditation. Only then, unoccupied, unobsessed, when you are simply flowing, the ultimate happens to you.

DAWN

laughter, movement and catharsis

All meditations are subtle ways to make you drunk – to make you drunkards of the divine.

The first thing to be done is laughter, because that sets the trend for the whole day. If you wake up laughing, you will soon begin to feel how absurd life is. Nothing is serious: even your disappointments are laughable, even your pain is laughable, even *you* are laughable.

Laughing Meditation

EVERY morning upon waking, before opening your eyes, stretch like a cat. Stretch every fibre of your body. After three or four minutes, with eyes still closed, begin to laugh. For five minutes just laugh. At first you will be doing it, but soon the sound of your attempt will cause genuine laughter. Lose yourself in laughter. It may take several days before it really happens, for we are so unaccustomed to the phenomenon. But before long it will be spontaneous and will change the whole nature of your day.

For those who have difficulty laughing totally or who feel their laughter is false, Osho has suggested this simple technique.

In the morning, early, before you have eaten anything, drink almost a bucketful of water – lukewarm with salt in it. Go on drinking it and do it fast, otherwise you will not be able to drink much. Then just bend down and gargle so the water will flow back. It will be a vomiting of the water – and it will clean your passage. Nothing else is needed. There is a block in the passage so that whenever you want to laugh, that stops it.

In Yoga, this is a necessary procedure to be followed. They call it a ‘necessary purification’. It purifies tremendously, and it gives a very clean passage – all the blocks dissolve. You will enjoy it and you will feel the cleanness all day. The laughter and the tears, and even your speaking, will come from the very deep centre.

Do it for ten days and you will have the best laugh around!

Meditation is a medicine. It is the only medicine. So forget about your problems, just move into meditation.

The Golden Light Meditation

THIS is a simple method of transforming your energy and leading it upwards. The process is to be done at least twice a day.

The best time is early in the morning, just before you get up from your bed. The moment you feel you are alert, awake, do it for twenty minutes. Do it then and there, immediately, because when you are coming out of sleep you are very, very delicate, receptive. When you are coming out of sleep you are very fresh and the impact will go very deep. When you are just coming out of sleep you are less in the mind than ever, hence some gaps are there through which the method will penetrate into your innermost core. And early in the morning when you are awakening and when the whole earth is awakening, there is a great tide of awakening energy all over the world – use that tide, don't miss that opportunity.

All ancient religions used to pray early in the morning when the sun rose, because the rising of the sun is the rising of all the energies in existence. In that moment you can simply ride on the rising energy wave; it will be easier. By the evening it will be difficult, energies will be falling back; then you will be fighting against the current. In the morning you will be going with the current.

You simply lie down as you are lying down in your bed, on your back. Keep your eyes closed. When you breathe in, just visualize great light entering through your head into your body, as if a sun has risen just close to your head. You are just hollow, and the golden

light is pouring into your head, and going, going, deep, deep, and going out through your toes. When you breathe in, do it with this visualization. That golden light will help. It will cleanse your whole body and will make it absolutely full of creativity. This is male energy.

And when you breathe out visualize another thing: darkness entering through your toes, a great dark river entering through your toes, coming up and going out from the head. Do slow, deep breathing so you can visualize. This is feminine energy. It will soothe you, it will make you receptive, it will calm you, it will give you rest. Go very slowly, and just out of sleep you can have very deep and slow breaths, because the body is rested, relaxed.

The second best time is when you are going back to sleep, in the night. Lie down on the bed, relax for a few minutes. When you start feeling that now you are wavering between sleep and waking, just in that middle, start the process again. Do it for twenty minutes. If you fall asleep doing it, it is the best, because the impact will remain in the subconscious and will go on working,

If you do this simple method for three months, you will be surprised – there is no need to repress, transformation has started happening.

Waiting for the sunrise

JUST fifteen minutes before the sun rises, when the sky is becoming a little lighter, just wait and watch as one waits for a beloved: so tense, so deeply awaiting, so hopeful and excited – and yet silent. And just let the sun rise and go on watching. No need to stare; you can blink your eyes. Have the feeling that simultaneously inside something is also rising.

When the sun comes on the horizon, start feeling that it is just near the navel. It comes up over there; and here, inside the navel, it comes up, comes up, slowly. The sun is rising there, and here an inner point of light is rising. Just ten minutes will do. Then close your eyes. When you first see the sun with open eyes it creates a negative, so when you close your eyes, you can see the sun dazzling inside.

And this is going to change you tremendously.

Praise for the rising sun

GET up at five o'clock before the sunrise and for half an hour just sing, hum, moan, groan. These sounds need not be meaningful; they have to be existential, not meaningful. You should enjoy them, that's all – that is the meaning. You should sway. Let it be a praise for the rising sun and stop only when the sun has risen.

That will keep a certain rhythm in you the whole day. You will be attuned from the very morning and you will see that the day has a different quality; you are more loving, more caring, more compassionate, more friendly – less violent, less angry, less ambitious, less egoistic.

This is the whole art of meditation: how to be deep in action, how to renounce thinking, and how to convert the energy that was moving into thinking into awareness.

Running, Jogging and Swimming

IT is natural and easy to keep alert while you are in movement. When you are just sitting silently the natural thing is to just fall asleep. When you are lying on your bed it is very difficult to keep alert because the whole situation helps you to fall asleep. But in movement naturally you cannot fall asleep, you function in a more alert way. The only problem is that the movement can become mechanical.

Learn to melt your body, mind and soul. Find out ways where you can function as a unity.

It happens many times to runners. You might not think of running as a meditation, but runners sometimes have felt a tremendous

experience of meditation. And they were surprised, because they were not looking for it – who thinks that a runner is going to experience God? But it has happened. And now, more and more, running is becoming a new kind of meditation.

It can happen when running. If you have ever been a runner, if you have enjoyed running in the early morning when the air is fresh and young and the whole world is coming back from sleep, awakening – you were running and your body was functioning beautifully, the fresh air, the new world born again out of the darkness of the night, everything singing all around, you were feeling so alive ... a moment comes when the runner disappears, and there is only running. The body, mind and soul start functioning together: suddenly an inner orgasm is released.

Runners have sometimes come accidentally on the experience of the fourth, *turiya*, although they will miss it – they will think it was just because of running that they enjoyed the moment: that it was a beautiful day, the body was healthy and the world was beautiful, and it was just a certain mood. They will not take note of it – but if they do take note of it, my own observation is that a runner can come close to meditation more easily than anybody else.

Jogging can be of immense help, swimming can be of immense help. All these things have to be transformed into meditations.

Drop the old ideas of meditations, that just sitting underneath a

tree in a yoga posture is meditation. That is only one of the ways, and it may be suitable for a few people but it is not suitable for all. For a small child it is not meditation, it is torture. For a young man who is alive and vibrant it is repression, it is not meditation.

Start running in the morning on the road. Start with half a mile and then one mile and come eventually to at least three miles. While running use the whole body. Don't run as if you are in a straitjacket. Run like a small child, using the whole body – hands and feet – and run. Breathe deeply and from the belly. Then sit under a tree, rest, perspire and let the cool breeze come; feel peaceful. This will help very deeply.

Sometimes just stand on the earth without shoes and feel the coolness, the softness, the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. And allow your energy to flow into the earth. Be connected with the earth.

If you are connected with the earth, you are connected with life. If you are connected with the earth, you are connected with your body. If you are connected with the earth, you will become very sensitive and centered – and that's what is needed.

Never become an expert in running; remain an amateur so that alertness may be kept. If you feel sometime that running has become

automatic, drop it; try swimming. If that becomes automatic, then dancing. The point to remember is that the movement is just a situation to create awareness. While it creates awareness it is good. If it stops creating awareness, then it is no more of any use, change to another movement where you will have to be alert again, never allow any activity to become automatic.

‘I have devised a means’

MIND is very serious, and meditation is absolutely nonserious. When I say this you may be bewildered, because people go on talking about meditation very seriously. But meditation is not a serious thing. It is just like play – nonserious. Sincere, but nonserious. It is not something like work; it is more like play. Play is not an activity. Even when it is active, it is not an activity. Play is just pleasure. The activity is not going anywhere; it is not motivated. Rather, it is just pure, flowing energy.

But it is difficult, because we are so involved in activity. We have always been so active that activity has become a deep-rooted obsession. Even while asleep we are active. Even when we are thinking about relaxing we are active. We even make relaxation an

Mind is a thorn and all techniques are thorns to bring the first thorn out.

activity; we make an effort to relax. This is absurd! But it happens because of the robotlike habits of the mind.

So what to do? Only nonactivity leads you to your inner centre, but the mind cannot conceive of how to be nonactive. So what to do?

I have devised a means. And the means is to be active to such an extreme that activity simply ceases; to be so madly active that the mind that is hankering to be active is thrown out of your system. Only then, after a deep catharsis, can you fall down into inactivity and have a glimpse of the world that is not the world of effort.

Once you know this world, you can move into it without any effort. Once you have the feeling of it – how to be just here and now,

without doing anything – you can move into it at any moment; you can remain in it anywhere. Ultimately, you can be outwardly active and inwardly deeply inactive.

Cathartic methods are modern inventions. In Buddha's time they were not needed because people were not so repressed. People were natural, people lived primitive lives – uncivilised, spontaneous lives. So Vipassana – vipassana means insight – was given by Buddha directly to people. But now you cannot go into Vipassana directly. And the teachers who go on teaching Vipassana directly don't belong to this century; they are two thousand years backward. Yes, sometimes they may help one or two persons out of one hundred persons, but that can't do much. I am introducing cathartic methods, so that first what the civilisation has done to you can be undone, so that you become primitive again. From that primitiveness, from primal innocence, insight becomes easily available.

Dynamic Meditation

– the daily morning meditation at the ashram

WHEN the sleep is broken, the whole nature becomes alive; the night has gone, the darkness is no more, the sun is coming up, and everything becomes conscious and alert. This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. Remain a witness. Don't get lost.

It is easy to get lost. While you are breathing you can forget. You can become one with the breathing so much that you can forget the witness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness. Observe what is happening, as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and

A woodcutter, a stone-breaker need not do cathartic meditation – the whole day they are doing it. But for the modern man things have changed.

looking. This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak.

The Dynamic Meditation lasts one hour and is in five stages. It can be done alone, but the energy will be more powerful if it is done in a group. It is an individual experience so you should remain oblivious of others around you and keep your eyes closed throughout, preferably using a blindfold. It is best to have an empty stomach and wear loose, comfortable clothing.

First Stage: 10 minutes.

Breathe chaotically through the nose, concentrating always on the exhalation. The body will take care of the inhalation. Do this as fast and as hard as you possibly can – and then a little harder, until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don't let go during the first stage.

Second Stage: 10 minutes.

Explode! Let go of everything that needs to be thrown out. Go totally mad, scream, shout, cry, jump, shake, dance, sing, laugh, throw yourself around. Hold nothing back, keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Be total.

Third Stage: 10 minutes.

With raised arms, jump up and down shouting the mantra 'HOO! HOO! HOO!' as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex centre. Give all you have, exhaust yourself totally.

Once it happened – two dogs were watching people do the Dynamic Meditation, and I heard one dog say to the other: When I do this my master gives me worm pills.

Fourth Stage: 15 minutes.

Stop! Freeze where you are in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything will dissipate the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth Stage: 15 minutes.

Celebrate and rejoice with music and dance, expressing your gratitude towards the whole. Carry your happiness with you throughout the day.

If your meditation space prevents you from making a noise, you can do this silent alternative: Rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements. In the third stage the sound 'HOO' can be hammered silently inside and the fifth stage can become an expressive dance.

Someone has said that the meditation we are doing here seems to be sheer madness. It is. And it is that way for a purpose. It is madness with a method; it is consciously chosen.

Remember, you cannot go mad voluntarily. Madness takes possession of you. Only then can you go mad. If you go mad voluntarily, that's a totally different thing. You are basically in control, and one who can control even his madness will never go mad.

Osho talks about some of the reactions that can happen in the body as a result of the deep catharsis of the Dynamic Meditation.

If you feel pain, be attentive to it, don't do anything. Attention is the great sword – it cuts everything. You simply pay attention to the pain.

For example, you are sitting silently in the last part of the meditation, unmoving, and you feel many problems in the body. You

feel that the leg is going dead, there is some itching in the hand, you feel that ants are creeping on the body. Many times you have looked and there are no ants. The creeping is inside, not outside. What should you do? You feel the leg is going dead? – be watchful, just give your total attention to it. You feel itching? – don't scratch. That will not help. You just give your attention. Don't even open your eyes. Just give your attention inwardly, and just wait and watch. Within seconds, the itching will have disappeared. Whatsoever happens – even if you feel pain, severe pain in the stomach or in the head. It happens because in meditation the whole body changes. It changes its chemistry. New things start happening and the body is in a chaos. Sometimes the stomach will be affected, because in the stomach you have suppressed many emotions, and they are all stirred. Sometimes you will feel like vomiting, nauseous. Sometimes you will feel a severe pain in the head because the meditation is changing the inner structure of your brain. Passing through meditation, you are really in a chaos. Soon, things will settle. But for the time being, everything will be unsettled.

So what are you to do? You simply see the pain in the head, watch it. You be a watcher. You just forget that you are a doer, and by and by, everything will subside, and will subside so beautifully and so gracefully that you cannot believe unless you know it. Not only does the pain disappear from the head – because the energy which was creating pain, if watched, disappears – the same energy becomes pleasure. The energy is the same.

Pain or pleasure are two dimensions of the same energy. If you can remain silently sitting and paying attention to distractions, all distractions disappear. And when all distractions disappear, you will suddenly become aware that the whole body has disappeared.

Osho has warned against turning this witnessing approach to pain into another fanaticism. If unpleasant physical symptoms – aches and pains or nausea – persist beyond three or four days of daily meditation, there is no need to be a masochist – seek medical advice. This applies to all Osho's meditation techniques. Have fun!

Mandala Meditation

THIS is another powerful, cathartic technique that creates a circle of energy that results in a natural centering. There are four stages of 15 minutes each.

First Stage: 15 minutes

With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathing deeply and evenly will move the energy within. Forget the mind and forget the body. Keep going.

Second Stage: 15 minutes

Sit with your eyes closed and mouth open and loose. Gently rotate your body from the waist, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel centre.

Third Stage: 15 minutes

Lie on your back, open your eyes and, with the head still, rotate them in a clock-wise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring your centered energies to the third eye.

Fourth Stage: 15 minutes

Close your eyes and be still.

I cannot create heaven for you. That is why all my meditation techniques are designed to create hell first.

The need for catharsis

FOR sixty minutes every day, just forget about the world. Let the world disappear from you, and you disappear from the world. Take an about-turn, a one hundred and eighty degree turn, and just look inside. In the beginning, you will see only clouds. Don't be worried about them; those clouds are created by your repressions. You will come across anger, hatred, greed, and all kinds of black holes. You have repressed them, so they are there. And your so-called religions have taught you to repress them, so they are there like wounds. You have been hiding them.

That's why my emphasis is first on catharsis. Unless you go through great catharsis you will have to pass through many clouds. It will be tiring, and you may be so impatient that you may turn back into the world. And you will say, "There is nothing. There is no lotus and no fragrance, there is only stink, rubbish."

You know it. When you close your eyes and you start moving in, what do you come across? You don't come across those beautiful lands Buddhas talk about. You come across hells, agonies, repressed there, waiting for you. Anger of many lives accumulating. It is all a mess there, so one wants to remain outside. One wants to go to the movie, to the club, to meet people and gossip. One wants to remain occupied till one is tired and falls asleep. That's the way you are living, that's your style of life.

So when one starts looking in, naturally one is very much puzzled. Buddhas say that there is great benediction, great fragrance, you come

across lotus flowers blooming – and such fragrance that it is eternal. And the colour of the flowers remains the same; it is not a changing phenomenon. They talk about this paradise, they talk about this kingdom of God that is within you. And when you go in, you only come across hell.

You see not Buddhalands but Adolf Hitler concentration camps. Naturally, you start thinking that this is all nonsense, it is better to remain outside. And why go on playing with your wounds? – it hurts too. And pus starts oozing out of the wounds and it is dirty.

But catharsis helps. If you cathart, if you go through chaotic meditations, you throw all these clouds outside, all these darknesses outside, then mindfulness becomes easier.

That is my reason why I emphasize first chaotic meditations and then silent meditations, first active meditations, then passive meditations. You can move into passivity only when all that is there like junk has been thrown out. Anger has been thrown out, greed has been thrown out ... layer upon layer, these things are there. But once you have thrown them out, you can easily slip in. There is nothing to hinder.

And suddenly the bright light of the Buddhaland. And suddenly you are in a totally different world – the world of the Lotus Law, the world of Dhamma, the world of Tao.

Pillow-beating

WHEN you feel angry, there is no need to be angry against someone; just be angry. Let it be a meditation. Close the room, sit by yourself, and let the anger come up as much as it can. If you feel like beating, beat a pillow.

Do whatsoever you want to do; the pillow will never object. If you want to kill the pillow, have a knife and kill it! It helps, it helps tremendously. One can never imagine how helpful a pillow can be. Just beat it, bite it, throw it. If you are against somebody in particular, write their name on the pillow or stick a picture on it.

You will feel ridiculous, foolish, but anger is ridiculous; you cannot do anything about it. So let it be and enjoy it like an energy phenomenon. It is an energy phenomenon. If you are not hurting

anybody there is nothing wrong in it. When you try this you will see that the idea of hurting somebody by and by disappears.

Make it a daily practice – just twenty minutes every morning. Then watch the whole day. You will be calmer, because the energy that becomes anger has been thrown out; the energy that becomes a poison is thrown out of the system. Do this for at least two weeks, and after one week you will be surprised to find that whatsoever the situation, anger is not coming up. Just give it a try.

Pant like a dog

IT is difficult to work with anger directly because it may be deeply repressed. So work indirectly. Running will help much anger and much fear to evaporate. When you are running for a long time and breathing deeply, the mind stops functioning and the body takes over.

And a small exercise will be very helpful. Whenever somebody is not going below the stomach, below the belly, is somehow superficial, he can walk and pant like a dog. He can let his tongue be out and hang down, and go around just like a dog and pant.

The whole passage will become open. Whenever somebody has some block there, panting can be very significant. If he pants for half

Meditation starts with catharsis and ends with celebration.

an hour, his anger will flow very beautifully. His whole body will become involved in it.

So you can try this in your room sometimes. You can use a mirror and bark and growl at it. Within three weeks you will feel things going very very deeply. Once anger is relaxed, gone, you will feel free.

MORNING

celebration, work and play

Meditation is life. Not to be in meditation is not to live.

Music and Dance

MUSIC is meditation – meditation crystallized in a certain dimension. Meditation is music – music melting into the dimensionless. They are not two.

If you love music, you love it only because around it somehow you feel meditation happening. You are absorbed by it, you become drunk in it. Something of the unknown starts descending around you ... God starts whispering. Your heart beats in a different rhythm, one in tune with the universe. Suddenly you are in a deep orgasm with the whole. A subtle dance enters into your being, and doors that have remained closed forever start opening. A new breeze passes through you; dust of the centuries is blown away. You feel as if you

have taken a bath, a spiritual bath; you have been under a shower – clean, fresh, virgin.

Music is meditation; meditation is music. These are two doors to approach the same phenomenon.

Sufi Dancing

– a daily morning celebration at the ashram

IF a man who is angry participates in Sufi Dancing, his dance will have anger in it. You can watch people, and you can see their dances have different qualities. Somebody's dance is a kind of rage; anger is filtering through his dance, through his gestures. Somebody's dance has grace to it, love is flowing, a kind of elegance. Somebody else's dance has compassion in it. Somebody else's dance has ecstasy in it. Somebody else's dance is just stale and dull; he's just making empty gestures, there is nobody behind them – mechanical. Watch. Why this difference? – because they are carrying different layers of repression.

When you dance, your anger will dance if it is there. Where can it go? The more you will dance, the more it will dance. If you are full of

Millions of people miss meditation because meditation has taken on a wrong connotation. It looks very serious, it looks gloomy, it has something of the church in it; it looks as if it is only for people who are dead or almost dead, who are gloomy, serious, have long faces – who have lost festivity, fun, playfulness, celebration.

love, when you start dancing your love will start overflowing – it will dance all around you, all over the space. Your dance is going to be your dance, it will contain all that you contain. If you are sexually repressed, then sex will bubble up when you dance.

You have to go through catharsis, you cannot go directly. Only when all the poison has gone, and the smoke has disappeared, will you be able to find insight or bliss in methods like Sufi Dancing.

These are the qualities of meditation. A really meditative person is playful; life is fun for him, life is a *leela*, a play. He enjoys it tremendously, he is not serious, he is relaxed.

Nataraj Meditation

– a technique often chosen as the night meditation at the monthly meditation camps.

NATARAJ is dance as a total meditation. There are three stages, lasting a total of 65 minutes.

First Stage: 40 minutes

With eyes closed dance as if possessed. Let your unconscious take over completely. Do not control your movements or be a witness to what is happening. Just be totally in the dance.

Meditation is needed only because you have not chosen to be happy. If you have chosen to be happy there is no need for any meditation. Meditation is medicinal. If you are ill, then the medicine is needed. Buddhas don't need meditation. Once you have started choosing happiness, once you have decided that you have to be happy, then no meditation is needed. Then meditation starts happening of its own accord. Meditation is a function of being happy. Meditation follows a happy man like a shadow. Wherever he goes, whatsoever he is doing, he is meditative.

Second Stage: 20 minutes

Keeping your eyes closed, lie down immediately. Be silent and still.

Third Stage: 5 minutes

Dance in celebration and enjoy.

Forget the dancer, the centre of the ego; become the dance. That is the meditation. Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division

must disappear; then it becomes a meditation. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself – as far as it goes, it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain: you are the dancer and you are dancing. Then dancing is just an act, something you are doing; it is not your being. So get involved totally; be merged in it. Don't stand aside, don't be an observer. Participate!

Let the dance flow in its own way; don't force it. Rather, follow

What is the use of meditation? What do you earn out of it? What is the use of dance? ... nothing. You cannot eat, you cannot drink, you cannot make a shelter out of dancing. It seems non-utilitarian. All that is beautiful and true is non-utilitarian.

it; allow it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious; you're just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows – you are flowing and blowing. Feel it.

And be playful. Remember this word 'playful' always – with me, it is very basic. In this country we call creation God's *leela* – God's play. God has not created the world; it is his play.

Kirtan

– This joyful song and dance is always a part of the four annual celebration days at the ashram.

DON'T take religion seriously. You can sing and dance in it; long faces are not needed. We have lived with long faces too long. If you see the old face of God it is sad. It creates boredom. Now we need a dancing and laughing God.

You have to dance in an ecstatic mood. All your life energy is to be flowing, laughing, singing. Celebrate life.

As a meditation technique, Kirtan has three stages of 20 minutes each.

First Stage:

With closed eyes, dance, sing and clap your hands. Be totally involved.

Second Stage:

Lie down, be silent and still.

Third Stage:

Dance and sing again in total abandonment. Lose yourself.

Meditation is not something you do in the morning and you are finished with, meditation is something that you have to go on living every moment of your life. Walking, sleeping, sitting, talking, listening – it has to become a kind of climate. A relaxed person remains in it. A person who goes on dropping the past remains meditative. Never act out of conclusions; those conclusions are your conditionings, your prejudices, your desires, your fears, and all the rest of it. In short, you are there!

You means your past. *You* means all your experiences of the past. Don't allow the dead to overrule the living, don't allow the past to influence the present, don't allow death to overpower your life – that's what meditation is. In short, in meditation you are not there. The dead is not controlling the living.

Live in this moment

AS you go deeper into meditation time disappears. When meditation has really bloomed no time is found. It happens simultaneously: when the mind disappears, time disappears. Hence, down the ages, the mystics have said that time and mind are nothing but two aspects of the same coin. Mind cannot live without time and time cannot live without mind. Time is a way for the mind to exist.

Hence all the Buddhas have insisted, “Live in this moment.” To live in this moment is meditation; to be simply herenow is meditation. Those who are simply herenow this very moment with me are in meditation. This is meditation – the cuckoo calling from far away and the aeroplane passing and the crows and the birds and all is silent and there is no movement in the mind. You are not thinking of the past and you are not thinking of the future. Time has stopped. The world has stopped.

Stopping the world is the whole art of meditation. And to live in the moment is to live in eternity. To taste the moment with no idea, with no mind, is to taste immortality.

Techniques for day-to-day life

If you don't use ordinary life as a method to meditation, your meditation is bound to become something of an escape.

Stop!

START doing a very simple method at least six times a day. It takes only half a minute each time so it is three minutes a day. It is the shortest meditation in the world! But you have to do it suddenly – that's the whole point of it.

Walking on the street – suddenly you remember. Stop yourself, stop yourself completely, no movement. Just be present for half a minute. Whatsoever the situation, stop completely and just be present to whatsoever is happening. Then start moving again. Six times a day. More you can do but not less – it will bring much opening. It has to be done suddenly.

If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops. And it is so

sudden that the mind cannot create a new thought so immediately. It takes time; the mind is stupid.

Anywhere, the moment you remember, just give a jerk to your whole being and stop. Not only will you become aware. Soon you will feel that others have become aware of your energy – that something has happened; something from the unknown is entering you.

Work as meditation

WHENEVER you feel that you are not in a good mood and you don't feel good in the work, before starting work, just for five minutes, exhale deeply. Feel with the exhalation that you are throwing your dark mood out and you will be surprised, within five minutes you will be suddenly back to normal and the low will have disappeared, the dark is no more there.

If you can change your work into meditation, that's the best thing. Then meditation is never in conflict with your life. Whatsoever you do can become meditative. Meditation is not something separate; it is a part of life. It is just like breathing: just as you breathe in and out, you meditate also.

And it is simply a shift of emphasis; nothing much is to be done. Things that you have been doing carelessly, start doing carefully. Things that you have been doing for some results, for example, money ... That's okay, but you can make it a plus phenomenon. Money is okay and if your work gives you money, good; one needs money, but it is not all. And just by the side if you can reap many more pleasures, why miss them? They are just free of cost.

You will be doing your work whether you love it or not, so just bringing love to it you will reap many more things which otherwise you would miss.

Anyone engaged in creative work can make their livelihood a meditation in the way Osho describes here in answer to a question from a painter.

Art is meditation; any activity becomes meditation if you are lost in it, so don't just remain a technician. If you are just a technician then painting will never become a meditation, you have to be crazily into it, madly into it, completely lost, not knowing where you are going, not knowing what you are doing, not knowing who you are.

This state of not knowing will be meditation; let it happen. The painting should not be painted but only allowed to happen – and I don't mean that you just remain lazy, no, then it will never happen. It has to ride on you, you have to be very very active and yet not doing it. That is the whole knack, that is the whole crux of it: you have to be active and yet not a doer.

Go to the canvas. For a few minutes just meditate, just sit silently there before the canvas. It has to be like automatic writing. You take the pen in your hand and you sit silently and suddenly you find a jerk in the hand and it is not that you have done it, you know that you have not done it. You were simply waiting for it. The jerk comes and the hand starts moving, something starts happening.

That way you should start your painting. A few minutes meditation, just being available. Whatsoever is going to happen you will allow to happen. You will bring all your expertise into letting it happen.

Take the brush and start. Go slowly in the beginning, so that you don't bring yourself in. Just go slowly. Let the subject start flowing through you on its own accord and then be lost in it. And don't think of anything else. Art has to be for art's sake, then it is meditation. No motive should be allowed to enter into it. And I'm not saying that you are not going to sell your painting or you are not going to exhibit it; that is perfectly OK but that is a by-product. That is not the motive. One needs food so one sells the painting, but it hurts that one sells it; it is almost like selling your child. But one needs to so it is OK. You feel sad, but it was not the motive; you had not painted it to sell. It has been sold – that is another thing – but the motive is not there, otherwise you will remain a technician.

You should get lost. You need not remain there, you should completely disappear into your painting, into your dance, into breathing, into singing. In whatsoever you are doing you should be lost completely in un-control.

A meditation for the jet-set

YOU cannot find a better situation to meditate than while flying at a high altitude. The higher the altitude, the easier is the meditation. Hence, for centuries, rneditators have been moving to the Himalayas to find a high altitude.

When the gravitation is less and the earth is very far away, many pulls of the earth are far away. You are far away from the corrupted society that man has built. You are surrounded by clouds and the stars and the moon and the sun and the vast space ... So do one thing: start feeling one with that vastness, and do it in three steps.

The first step is: for a few minutes just think that you are becoming bigger ... you are filling the whole plane.

Science now needs great meditators, otherwise this earth is doomed.

Then the second step: start feeling that you are becoming even bigger, bigger than the plane, in fact the plane is now inside you.

And the third step: feel that you have expanded into the whole sky. Now these clouds that are moving, and the moon and the stars – they are moving in you: you are huge, unlimited.

This feeling will become your meditation, and you will feel completely relaxed and non-tense.

Meditation is neither a journey in space nor a journey in time, but an instantaneous awakening.

This is the secret:

de-automatize

IF we can de-automatize our activities, then the whole life becomes a meditation. Then any small thing, taking a shower, eating your food, talking to your friend, becomes meditation. Meditation is a quality; it can be brought to *anything*. It is not a specific act. People think that way, they think meditation is a specific act – when you sit facing to the east, you repeat certain mantras, you burn some incense, you do this and that at a particular time in a particular way with a particular gesture. Meditation has nothing to do with all those things. They are all ways to automatize it and meditation is against automatization.

So if you can keep alert any activity is meditation, any movement will help you immensely.

Osho's Smoking Meditation

A man came to me. He had been suffering from chain-smoking for thirty years; he was ill and the doctors said, "You will never be healthy if you don't stop smoking." But he was a chronic smoker; he could not help it. He had tried – not that he had not tried – he had tried hard, and he had suffered much in trying; but only for one day or two days, and then again the urge would come so tremendously, it would simply take him away. Again he would fall into the same pattern.

Because of this smoking he had lost all self-confidence: he knew he could not do a small thing; he could not stop smoking. He had become worthless in his own eyes; he thought himself just the most worthless person in the world. He had no respect for himself. He came to me.

He said, “What can I do? How can I stop smoking.” I said, “Nobody can stop smoking. You have to understand. Smoking is not only a question of your decision now. It has entered into your world of habits; it has taken roots. Thirty years is a long time. It has taken roots in your body, in your chemistry; it has spread all over. It is not just a question of your head deciding; your head cannot do anything. The head is impotent; it can start things, but it cannot stop them so easily. Once you have started and once you have practised so long, you are a great yogi – thirty years’ practising smoking! It has become autonomous; you will have to de-automatize it.” He said, "What do you mean by ‘de-automatization’?”

And that's what meditation is all about, de-automatization.

I said, “You do one thing: forget about stopping. There is no need either. For thirty years you have smoked and lived; of course it was a suffering but you have become accustomed to that too. And what does it matter if you die a few hours earlier than you would have died without smoking? What are you going to do here! What have you done? So what is the point – whether you die Monday or Tuesday or Sunday, this year, that year – what does it matter?”

He said, “Yes, that is true, it doesn’t matter.” Then I said, “Forget about it; we are not going to stop it at all. Rather, we are going to understand it. So next time, you make it a meditation.”

He said, "Meditation out of smoking?” I said, “Yes. If Zen people can make a meditation out of drinking tea and can make it a ceremony, why not? Smoking can be as beautiful a meditation.”

He looked thrilled. He said, “What are you saying?” He became alive! He said, “Meditation? just tell me – I can’t wait!”

I gave him the meditation. I said, “Do one thing. When you are taking the packet of cigarettes out of your pocket, move slowly. Enjoy it, there is no hurry. Be conscious, alert, aware; take it out slowly, with full awareness. Then take the cigarette out of the packet with full awareness, slowly – not in the old hurried way, unconscious way, mechanical way. Then start tapping the cigarette on your packet – but very alertly. Listen to the sound, just as Zen people do when the samovar starts singing and the tea starts boiling ... and the aroma. Then smell the cigarette and the beauty of it ...”

He said, “What are you saying? The beauty?” “Yes, it is beautiful. Tobacco is as divine as anything. Smell it; it is God’s smell.”

He looked a little surprised. He said, “What! Are you joking?” “No, I am not joking.”

Even when I joke, I don’t joke. I am very serious.

“Then put it in your mouth, with full awareness, light it with full awareness. Enjoy every act, every small act, and divide it into as many small acts as possible, so you can become more and more aware.

“Then have the first puff: God in the form of smoke. Hindus say, ‘*Annam Brahm*’ – ‘Food is God’. Why not smoke? All is God. Fill your lungs deeply – this is a *pranayam*. I am giving you the new yoga

Meditation is not an experience, it is to become aware of the witness. Just look, just watch and remain centered in the watching and there everything is total. Otherwise nothing is total. And then anything and everything is fulfilling; otherwise nothing is fulfilling. Meditate on the face of your beloved. If you love flowers, meditate on the rose, meditate on the moon or whatsoever you like. If you love food meditate on food.

for the new age! Then release the smoke, relax, another puff – and go very slowly.

"If you can do it, you will be surprised; soon you will see the whole stupidity of it. Not because others have said that it is stupid, not because others have said that it is bad. You will see it. And the seeing will not just be intellectual. It will be from your total being; it will be a vision of your totality. And then one day, if it drops, it drops; if it continues, it continues. You need not worry about it.

After three months he came and he said, "But it dropped."

"Now," I said, "try it on other things too."

This is the secret, *the* secret: de-automatize. Walking, walk slowly, watchfully. Looking, look watchfully, and you will see trees are greener than they have ever been and roses are rosier than they have ever been. Listen! Somebody is talking, gossiping: listen, listen attentively. When you are talking, talk attentively. Let your whole waking activity become de-automatized.

Just ordinary tea – enjoy it!

LIVE moment to moment. For three weeks, try: whatsoever you are doing, do it as totally as possible; love it and enjoy it. Maybe it looks silly. If you are drinking tea it is silly to enjoy it too much – it is just ordinary tea.

But ordinary tea can become extraordinarily beautiful – a tremendous experience if you enjoy it. Enjoy it with deep reverence. Make it a ceremony: making tea ... listening to the kettle and the sound, then pouring the tea ... smelling the fragrance of it; then tasting the tea and feeling happy.

Dead people cannot drink tea; only very alive people. This moment you are alive! This moment you are drinking tea. Feel thankful! And don't think of the future; the next moment will take care of itself. Think not of the morrow: for three weeks live in the moment.

One word Zen people use for meditation is wu-shi. It means 'nothing special' or 'no fuss'.

Sit silently and wait

Sometimes what happens is that meditation is close by but you are engaged in other things. That still small voice is within you but you are full of noise, engagements, occupations, responsibilities. And meditation comes like a whisper, it doesn't come like a slogan shouting, it comes very silently. It makes no noise. Not even the footsteps are heard. So if you are engaged, it waits and goes.

So make it a point, at least an hour every day, just to sit silently and wait for it. Don't do anything, just sit silently with closed eyes in great waiting, with a waiting heart, with an open heart. Just waiting, so if something happens then you are ready to receive it. If nothing happens don't feel frustrated. Even sitting for one hour and having nothing happen is good, is relaxing. It calms you down, makes you still, makes you more centered and rooted. But more and more it will come and slowly slowly there will arise an understanding between

you and the meditative state; that you wait at a certain hour in a certain room at a certain time, it will come more and more. It is not something that comes from the outside, it comes from your innermost core. But when the inner conscious knows that the outer conscious is waiting for it, there is more possibility of meeting.

Just sit under a tree. The breeze is blowing and the leaves of the tree are rustling. The wind touches you, it moves around you, it passes. But don't allow it just to pass you; allow it to move within you and pass through you. Just close your eyes, and as it is passing through the tree and there is a rustling of leaves, feel that you are also like a tree, open, and the wind is blowing through you – not by your side, but right through you.

Sometimes, you can simply disappear

SITTING under a tree, not thinking of past and future, just being there, where are you? Where is the I? You cannot feel it, it is not there. The ego has never existed in the present. Past is no more, future is yet to be; both are not. Past has disappeared, future has not yet appeared – only the present is. And in the present there is never found anything like the ego.

There is one of the most ancient meditations still used in some monasteries of Tibet. The meditation is based on the truth that I am saying to you. They teach that sometimes you can simply disappear; sitting in the garden, you just start feeling that you are disappearing. Just see how the world looks when you have gone from the

All that the mind can do, cannot be meditation – it is something beyond the mind. The mind is absolutely helpless there; the mind cannot penetrate meditation. Where mind ends meditation begins.

world, when you are no longer here, when you have become absolutely transparent. Just try for a single second not to be.

In your own home be as if you are not. It is really a beautiful meditation. You can try it many times in 24 hours – just half a second will do. For half a second simply stop; you are not and the world continues. When you become more and more alert to the fact that without you the world continues perfectly well, then you will be able to learn another part of your being which has been neglected for long, for lives. And that is the receptive mode. You simply allow, become a door. Things go on happening without you.

The Guillotine Meditation

ONE of the most beautiful tantra meditations: walk and think that the head is no more there, just the body. Sit and think that the head is no more there, just the body. Continuously remember that the head is not there. Visualize yourself without the head. Have a picture of yourself enlarged without the head; look at it. Let your mirror be lowered in the bathroom so when you see, you cannot see your head, just the body.

A few days of rememberance and you will feel such weightlessness happening to you, such tremendous silence, because it is the head that is the problem. If you can conceive of yourself as headless – and that can be conceived, there is no trouble in it – then more and more you will be centered in the heart.

Just this very moment you can visualize yourself headless. Then you will understand what I am saying immediately.

‘I am not this’

MIND is rubbish! It is not that you have rubbish and somebody else hasn’t. It is rubbish, and if you go on bringing rubbish out, you can go on and on; you can never bring it to a point where it ends. It is self-perpetuating rubbish, so it is not dead, it is dynamic. It grows and has a life of its own. So if you cut it, leaves will sprout again.

Bringing it out doesn’t mean that you will become empty. It will only make you aware that this mind that you thought is you, with which you have been identified up to now, is not you. By bringing it up, you will become aware of the separation, the gulf, between you and it. The rubbish remains but you are not identified with it, that’s all. You become separate, you know you are separate.

So you have only to do one thing: don’t try to fight with the rubbish, and don’t try to change it. Simply watch, and just remember one thing, ‘I am not this.’ Let this be the mantra: ‘I am not this.’ Remember it, and become alert and see what happens.

There is a change immediately. The rubbish will be there, but it is no longer a part of you. That remembrance becomes a renunciation of it.

Write down your thoughts

ONE day do this: a little experiment. Close your doors and sit in your room and just start writing your thoughts – whatsoever comes into your mind. Don’t change them because you need not show this piece of paper to anybody! Just go on writing for ten minutes and then look at them. This is what your thinking is. If you look at them you will think this is some madman’s work. If you show that piece of paper to your most intimate friend he will also look at you and think ‘Have you gone crazy?’

Meditation is a device to release your intelligence. The more meditative you become, the more intelligent you become. But remember, by intelligence I don't mean intellectuality. Intellectuality is part of stupidity.

Funny Faces

THERE are many old meditations which make use of making funny faces. You can make it a meditation – in Tibet it is one of the oldest traditions.

Keep a big mirror. Stand naked, make faces, do funny things – and watch. Just doing it and watching for 15-20 minutes, you will be surprised. You will start feeling you are separate from this. If you are not separate then how can you do all these things! Then the body is just in your hand, is just something in your hand. You can play with it this way and that.

Find out new ways to make funny faces, funny postures. Do whatsoever you can do and it will give you a great release and you will start looking at yourself, not as the body, not as the face, but as the consciousness. It will be helpful.

Meditation is your intrinsic nature – it is you. It is your being. It has nothing to do with your doings; You cannot have it, you cannot not have it, it cannot be possessed, it is not a thing, it is you, it is your being.

Just look at the sky

MEDITATE on the sky and whenever you have time just lie down on the ground; look at the sky. Let that be your contemplation. If you want to pray, pray to the sky. If you want to meditate, meditate on the sky, sometimes with open eyes, sometimes with closed eyes. Because the sky is within too; as it is big without, within it is the same.

We are just standing on the threshold of the inner sky and the outer sky and they are exactly proportionate. As the outside sky is infinite, so is the inner sky. We are just standing on the threshold, either way you can be dissolved. And these are the two ways to dissolve.

If you dissolve in the outside sky then it is prayer, if you dissolve into the inside sky then it is meditation, but finally it comes to the same: you are dissolved. And these two skies are not two. They are

two only because you are, you are the dividing line. When you disappear the dividing line disappears, then in is out and out is in.

The fragrance of a flower

IF you have a good nose, then be near a flower, let the smell fill you. Then by and by move away from the flower very slowly but continue being attentive to the smell, the fragrance. As you move away the fragrance will become more and more subtle and you will need more awareness to feel it. Become the nose. Forget about the whole body and bring all the energy to the nose as if only the nose exists. If you lose track of the smell, go a few steps further ahead, again catch hold of the smell, then move back, move backwards.

By and by you will be able to smell a flower from a very very great distance. Nobody else will be able to smell that flower from there. Then go on moving in a very subtle way, you are making the object subtle, and then a moment will come when you will not be

able to smell the smell. Now smell the absence of where the fragrance was just a moment before. It is no longer there.

That is the other part of its being – the absent part, the dark part. If you can smell the absence of the smell, if you can feel that it makes a difference, it makes a difference. Then the object has become very subtle. Now it is reaching near to the no-thought state of samadhi.

Communicate with the earth

SOMETIME try a small experiment: just naked stand somewhere – on the beach, near the river, just naked in the sun – and start jumping, jogging, and feel your energy is flowing through your feet, through your legs to the earth. Jog and feel your energy is going through your legs into the earth; then after a few minutes of jogging, just stand silently rooted to the earth and just feel a communion of your feet with the earth. Suddenly you will feel very very rooted, grounded, solid. You will see the earth communicates, you will see your feet communicate. A dialogue arises between the earth and you.

All these meditations that you are doing here are nothing but efforts to disturb your sleep.

Simply relax the breathing

WHENEVER you find time, just for a few minutes relax the breathing system, nothing else – there is no need to relax the whole body. Sitting in the train or plane, or in the car, nobody will become aware that you are doing something. Just relax the breathing system. Let it be as when it is functioning naturally. Then close your eyes and watch the breathing going in, coming out, going in.

Don't concentrate. If you concentrate, you create trouble, because then everything becomes a disturbance. If you try to concentrate sitting in the car, then the noise of the car becomes a disturbance, the person sitting beside you becomes a disturbance.

Meditation is not concentration. It is simple awareness. You simply relax and watch the breathing. In that watching, nothing is excluded. The car is humming – perfectly okay, accept it. The traffic

is passing – that's okay, part of life. The fellow passenger snoring by your side, accept it. Nothing is rejected.

'Peace be to this man'

WHEN somebody comes to see you or meet you just settle within yourself, become silent. When the man enters, deep down feel peace for him. Feel: 'Peace be to this man'. Don't just say it, feel it. Suddenly you will see a change in the man as if something unknown has entered into his being. He will be totally different. Try it.

Osho gave this tension technique for those who have become aware of a persistent pattern of frustration and anger in their day-to-day affairs.

Every day for fifteen minutes, any time that you feel good, choose a time and close the room and become angry – but don't release it. Go

on forcing it ... go almost crazy with anger, but don't release it – no expression, not even a pillow to hit. Repress it in every way – do you follow me? It is just the exact opposite of catharsis.

If you feel tension arising in the stomach as if something is going to explode, pull the stomach in; make it as tense as you can. If you feel the shoulders are becoming tense, make them more tense. Let the whole body be as tense as possible – almost as if on a volcano, boiling within and with no release. That is the point to remember – no release, no expression. Don't scream, otherwise the stomach will be released. Don't hit anything, otherwise the shoulders will be released and relaxed.

For fifteen minutes get heated up, as if one is at one hundred degrees. For fifteen minutes work to a climax. Put on an alarm and when the alarm goes, try the hardest you can. And as the alarm stops, sit silently, close your eyes and just watch what is happening. Relax the body.

This heating of the system will force your patterns to melt.

Only meditation can uncondition you.

Ponder on the opposite

THIS is a beautiful method. It will be very useful. For example: if you are feeling very discontented, what to do? Ponder on the opposite.

If you are feeling discontented, contemplate about contentment. What is contentment? Bring a balance. If your mind is angry, bring compassion in, think about compassion; and immediately the energy changes, because they are the same. The opposite is the same energy. Once you bring it in it absorbs. Anger is there, contemplate on compassion.

Do one thing: keep a statue of Buddha, because that statue is the gesture of compassion. Whenever you feel angry, go into the room, look at Buddha, sit Buddha-like and feel compassion. Suddenly you will see a transformation happening within you. The anger is

changing: excitement gone, compassion arising. And it is not different energy. It is the same energy – the same energy as anger – changing its quality, going higher. Try it!

‘Not two’

THIS is one of the oldest mantras. Whenever you feel divided, whenever you see that a duality is coming into being, simply say inside: ‘Not two’. But say it with awareness; don’t repeat it in a mechanical way. Whenever you feel love arising, say ‘Not two’, otherwise the hate is waiting there – they are one. When you feel hate arising say ‘Not two’. Whenever you feel a clinging towards life say ‘Not two’, whenever you feel a fear of death, say ‘Not two’. Only one is.

And this saying should be your understanding. It should be filled with intelligence, penetrating clarity, and suddenly you will feel a relaxation within. The moment you say ‘Not two’ – if you are saying it understandingly, not repeating it in a mechanical way – you will suddenly feel the illumination.

Follow the yes

FOR one month follow only the yes, the path that says ‘yes’. For one month don’t follow the path that says ‘no’. Give more cooperation to the yes – that is from where you will become united. No never helps to attain unity. It is always yes that helps, because yes is acceptance, yes is trust, yes is prayer. To be able to say ‘yes’ is to be religious.

The second thing, the no has not to be repressed. If you repress it, it will take revenge. If you repress it, it will become more and more powerful and one day will explode and destroy your yes. So never repress the no, just ignore it.

And there is a great difference between repressing and ignoring. You know it is there and you recognise it. You say “Yes, I know you

are there, but I'm going to follow yes." You don't repress it, you don't fight with it, you don't say "Get out, get lost, I don't want to do anything with you." You don't say anything in anger to it, you don't want to push it away, you don't want to throw it into the basement of your unconsciousness in the dark mind. No, you don't do anything to it; you simply recognise that it is there. But you are following the yes, with no grudge, with no complaint, with no anger. Simply follow yes, not taking any attitude about no.

Ignoring it is the greatest art to kill no. If you fight with it you have already become a victim, a very subtle victim; the no has already won over you. When you fight with no you have said 'no' to no. That is how it has taken possession of you from the back door. Don't say 'no' even to no – just ignore it.

For one month follow yes and don't fight with no. You will be surprised that by and by it becomes lean and thin because it is becoming starved, and one day suddenly you see it is no more there. And when it is no more there, all the energy involved in it is released and that released energy will make your yes a great stream.

Making friends with a tree

GO to a tree, talk to the tree, touch the tree, embrace the tree, feel the tree, just sit by the side of the tree, let the tree feel that you are a good man and that you are not in the mood to harm.

By and by friendship arises and you will start feeling that when you come, the quality of the tree immediately changes. You will feel it, on the bark of the tree you will feel tremendous energy moving when you come. When you touch the tree, she is as happy as a beloved. When you sit by the tree, you will feel many things, and soon you will be able to feel that if you are sad and come to the tree, your sadness will disappear just in the presence of the tree.

Then only will you be able to understand that you are interdependent. You can make the tree happy, and the tree can make

I am not saying meditation will solve life problems. I am simply saying that if you are in a meditative state, problems will disappear – not be solved. There is no need to solve a problem. In the first place the problem is created by a tense mind.

you happy, and the whole of life is interdependent. This interdependence I call God.

Only meditation can kill the mind – nothing else.

‘Are you here?’

CALL your own name, in the morning, in the night, in the afternoon. Whenever you feel sleepy call your own name. And not only call it, answer it and say it loudly. Don’t be afraid of others. You have been afraid of others enough, they have already murdered you through fear. Don’t be afraid, even in the market place you must remember. Call your own name: ‘Teertha are you here?’ And answer ‘Yes, sir.’

AFTERNOON

sitting, looking and listening

Meditation is adventure, the greatest adventure the human mind can undertake. Meditation is just to be, not doing anything – no action, no thought, no emotion. You just are and it is a sheer delight. From where does this delight come when you are not doing anything? It comes from nowhere, or it comes from everywhere. It is uncaused, because the existence is made of the stuff called joy.

Meditation has no goal

MEDITATION comes into existence only when you have looked into all motives and found them lacking, when you have gone through the whole round of motives and you have seen the falsity of it. You have seen that the motives lead nowhere, that you go on moving in circles; you remain the same. The motives go on and on leading you, driving you, almost driving you mad, creating new desires, but nothing is ever achieved. The hands remain as empty as ever. When this has been seen, when you have looked into your life and seen all your motives failing ...

No motive has ever succeeded, no motive has ever brought any blessing to anybody. The motives only promise; the goods are never delivered. One motive fails and another motive comes in and promises you again ... and you are deceived again. Being deceived again and again by motives, one day suddenly you become aware – suddenly you *see* into it, and that very seeing is the beginning of meditation. It has no seed in it, it has no motive in it. If you are meditating *for something*, then you are concentrating, not meditating. Then you are still in the world – your mind is still interested in cheap things, in trivia. Then you are worldly. Even if you are meditating to attain to God, you are worldly. Even if you are meditating to attain to nirvana, you are worldly – because meditation has no goal.

Meditation is an insight that all goals are false. Meditation is an understanding that desires don’t lead anywhere.

Sitting

MEDITATION means giving a few minutes to non-occupation. In the beginning it will be very difficult – the most difficult thing in the world in the beginning, in the end the most easy. It is so easy, that's why it is so difficult.

If you tell somebody just to sit and not to do anything, he becomes fidgety; he starts feeling that ants are crawling on the leg or something is happening in the body. He becomes so restless, because he has always remained occupied. He is like a car, ignition on, the engine humming, although the car is not going anywhere, but the engine is humming and becoming hotter and hotter. You have forgotten how to put the ignition off. That's what meditation is: the art of putting the ignition off.

Breath the deepest mantra

THE breath goes in, let it be mirrored in your being that the breath is going in. The breath goes out, let it be mirrored in your being that the breath is going out, and you will feel such tremendous silence descending on you. If you can see the breath going in and going out, going in and going out, this is the deepest mantra that has ever been invented.

You breathe here and now. You cannot breathe tomorrow and you cannot breathe yesterday. You have to breathe this moment but you can think about tomorrow and you can think about yesterday. So the body remains in the present and the mind goes on hopping between

First you have to dance, so in dance your armour drops. First you have to shout in joy and sing, so your life becomes more vital. First you have to cathart, so all you have repressed is thrown out and your body is purified of toxins and poisons, and

past and future and there is a split between body and mind. The body goes in the present and the mind is never in the present and they never meet. They never come across each other. And because of that split, anxiety, tension and anguish arise. One is tense, this tension is worry. The mind has to be brought to the present because there is no other time.

your psyche also is purified from repressed traumas and wounds. When this has happened and you have become able to laugh and you have become able to love, then Vipassana.

Osho talks about Vipassana

SITTING silently, just start watching your breath. The easiest way to watch is from the entrance of the nose. When the breath comes in, feel the touch of the breath at the entrance of the nose – watch it there. The touch will be easier to watch, breath will be too subtle; in the beginning just watch the touch. The breath goes in, and you feel it going in: watch it. And then follow it, go with it. You will find there comes a point where it stops. Just somewhere near your navel it stops – for a tiny tiny moment, for a *pal*, it stops. Then it moves outwards again; then follow it – again feel the touch, the breath going out of the nose. Follow it, go with it outside – again you will come to a point, the breath stops for a very tiny moment. Then again the cycle starts.

Inhalation, gap, exhalation, gap, inhalation, gap. That gap is the most mysterious phenomenon inside you. When the breath comes in and stops and there is no movement, that is the point where one can meet God. Or when the breath goes out and stops and there is no movement.

Remember, you are not to stop it; it stops on its own. If you stop it you will miss the whole point, because the doer will come in and witnessing will disappear. You are not to do anything about it. You are not to change the breath pattern, you are neither to inhale nor to exhale. It. is not like *Pranayam* of yoga, where you start manipulating the breath; it is not that. You don't touch the breach at all – you allow its naturalness, its natural flow. When it goes out you follow it, when it comes in you follow it.

And soon you will become aware that there are two gaps. In those two gaps is the door. And in those two gaps you will understand, you will see, that breath itself is not life – maybe a food for life, just like other foods, but not life itself. Because when the breathing stops you are there, perfectly there – you are perfectly conscious, utterly conscious. And the breath has stopped, breathing is no more there, and you are there.

And once you continue this watching of the breath – what Buddha calls *Vipassana* or *Anapanasati Yog* – if you go on watching it, watching it, watching it, slowly slowly you will see the gap is increasing and becoming bigger. Finally it happens that for minutes together the gap remains. One breath goes in, and the gap ... and for

minutes the breath does not go out. All has stopped. The world has stopped, time has stopped, thinking has stopped. Because when the breath stops, thinking is not possible. And when the breath stops, for minutes together, thinking is absolutely impossible – because the thought process needs continuous oxygen, and your thought process and your breathing are very deeply related.

When you are angry your breath has a different rhythm, when you are sexually stimulated you have a different breath rhythm, when you are silent a different breath rhythm again. When you are happy a different breath rhythm, when you are sad a different rhythm again. Your breathing goes on changing with the moods of the mind. And vice versa is also true – when the breath changes, the moods of the mind change. And when breath stops, mind stops.

In that stopping of the mind the whole world stops – because the mind is the world. And in that stopping you come to know for the first time what is the breath inside the breath; life inside life. That experience is liberating. That experience makes you alert of God – and God is not a person but the experience of life itself.

Meditation is just being delighted in your own presence. Meditation is a delight in your own being.

Vipassana

– Insight Meditation

Find a comfortable place to sit for 45 to 60 minutes. It helps to sit at the same time and in the same place every day, and it doesn't have to be a silent place. Experiment until you find the situation you feel best in. You can sit once or twice a day, but don't sit for at least an hour after eating or before sleeping.

It's important to sit with your back and head straight. Your eyes should be closed and the body as still as possible. A meditation bench can help, or a straight-backed chair or any arrangement of cushions.

There is no special breathing technique; ordinary, natural breathing is fine. Vipassana is based on the awareness of the breath, so the rise and fall of each breath should be watched, wherever the sensation is felt most clearly – at the nose or in the area of the stomach or solar plexus.

Vipassana is not concentration and it is not an objective to remain watching the breathing for a whole hour. When thoughts, feelings or sensations arise, or when you become aware of sound, smells and breezes from outside, simply allow the attention to go to them. Whatever comes up can be watched as clouds passing in the sky – you neither cling nor reject. Whenever there is a choice of what to watch, return to awareness of breathing.

Remember, nothing special is meant to happen. There is neither success nor failure – nor is there any improvement. There is nothing to figure out or analyse, but insights may come about anything. Questions and problems may just be seen as mysteries to be enjoyed.

There are daily Vipassana sittings during the monthly meditation camps at the ashram.

Osho talks about the upsurge of energy often felt by people starting Vipassana.

In Vipassana it can happen sometimes that one feels very sensual, because you are so silent and energy is not dissipated. Ordinarily much energy is dissipated and you are exhausted. When you simply sit, not doing anything, you become a silent pool of energy, and the

pool goes on becoming bigger and bigger and bigger. It almost comes to a point where it is overflowing ... and then you feel sensuous. You feel a new sensitivity, sensualness, even sexuality – as if all the senses have become fresh, younger, alive, as if the dust has fallen from you and you have taken a bath, and are being cleansed with the shower. That happens.

That's why people – particularly Buddhist monks who have been doing Vipassana for centuries – don't eat much. They don't need to. They eat once – and that too a very meagre meal, very small, you may call it almost a breakfast ... and once a day. They don't sleep much but they are full of energy. And they are not escapists – they work hard. It is not that they are not working. They will chop wood and work in the garden, in the field, on the farm; they will work the whole day. But something has happened to them, and now the energy is no more being dissipated.

And the posture of sitting is very very energy-conserving. The lotus position in which Buddhists sit is such that all the ends of the body are meeting – feet upon feet, hands upon hands. These are the points from where the energy moves and flows out, because for the energy to flow out, something pointed is needed. Hence the male sexual organ is a pointed thing because it has to leak much energy. It is almost a safety-valve. When the energy is too much inside you and you cannot do anything, you release it sexually.

In the sexual act a woman never releases any energy. So a woman can make love to many persons in one night but a man cannot.

A woman can even conserve energy if she knows how; she can even get energy.

From your head no energy is released outside. It has been made by nature in a round shape. So the brain never loses any energy; it conserves – because that is the most important, the central management of your body. It has to be protected – so it is protected by a round skull.

Energy cannot leak out from any round thing. That’s why all the planets – earth and sun and moon and the stars – are all round. Otherwise they will leak energy and will die.

When you sit, you become rounded; hands touching hands. So if this hand releases energy, it moves into another hand. Feet touching feet ... and the way you sit becomes almost a circle. Energy moves within you. It is not going out. One conserves it; one becomes by and by a pool. By and by you will feel almost a fullness in your belly. You may be empty, you may not have eaten, but you feel a certain fullness. And then the onrush of sensuality. But it is a good sign, a very very good sign. So enjoy it.

Becoming an astronaut of the inner space

Many times in deep meditation, you will suddenly become aware as if the gravitation has disappeared. That now nothing holds you

down, that it is now up to you to decide whether to fly or not. That now it is up to you, if you want you can simply fly up to the sky. The whole sky is yours. But when you open the eyes, suddenly the body is there, the earth is there, the gravitation is there. When you were with closed eyes meditating you forgot your body, you moved to a different dimension; the dimension of grace.

Enjoy it, allow it, because once you start thinking it is crazy, you will stop it and that stopping will disturb your meditation. Enjoy it as in a dream you fly. Close your eyes. In meditation go wherever you want, rise higher and higher into the sky, and many more things soon will become available to you. And don't be afraid. It is the greatest adventure, greater than going to the moon; becoming an astronaut of the inner space is the greatest adventure.

Osho suggests this beautiful technique for those who are disturbed by sensations of physical instability and flying.

Just sit in your bed for five or ten minutes and visualise with closed eyes ... feel that your body is becoming bigger, bigger, bigger, bigger. Make it as big as possible – so big that it almost starts touching the walls of the room.

You will start feeling that now you cannot move your hands – it is difficult ... your head is touching the roof. First for two, three days just feel this; then start spreading out of the room. Fill the whole house, and you will feel that the room is inside you. Then spread outside the house – fill the whole neighbourhood, and feel the whole neighbourhood inside you. And then fill the whole sky, and feel the sun and the moon and the stars moving inside you.

This you continue for ten, twelve days. By and by, slowly, fill the whole sky. The day you have filled the whole sky, start the reverse process. For two days again, become small. In the reverse process, sit and then start imagining you are becoming very small. Just move the other way. Your body is not as big as it appears – it has become one foot high. You are just like a tiny toy – and you will feel it. If you can imagine the hugeness, you can imagine the smallness. Then even smaller – so small that you can hold yourself in your hand. Then even smaller ... then even smaller. And within twelve days bring it to such a point that you cannot find yourself. You have become so atomically small that it is impossible to find where you are.

Make yourself as huge as the whole space and then make yourself as small as an invisible atom – twelve days one, then twelve days the other. You will feel so beautiful, so happy and so centered that you cannot imagine it.

Meditation can give you the greatest glimpses, because it is the most useless thing in the world. You simply move into silence. It is greater than sleep because in sleep you are unconscious, whatsoever happens, happens unconsciously. You may be in paradise, but you don't know. In meditation you move knowingly, then you become aware of the path: how to move from the useful world of the without to the useless world within. And once you know the path, any moment you can simply move inwards.

Sitting in a bus you are not needed to do anything, you are simply sitting; travelling in a car or train or an aeroplane, you are not doing anything, everything is being done by other's; you can close your eyes and move into the useless, the inner. And suddenly everything becomes silent, and suddenly everything is cool, and suddenly you are at the source of all life.

But it has no value on the market. You cannot go and sell it, you cannot say: I have great meditation. Is anybody ready to buy it? Nobody will be ready to buy it. It is not a commodity. It is useless.

‘One’

THE first step: just relax in a chair, make the whole body comfortable. The second step, close the eyes. The third step, relax the breathing. Make it as natural as possible. With each breath going out, say ‘One’. As the breath goes out, say ‘One’; breathe in and don’t say anything. So with each outgoing breath you simply say 'One ... one ... one’. And not only say it but also feel that the whole existence is one, it is a unity. Don’t repeat that, just have that feeling – and saying ‘One’ will help. Do this for twenty minutes every day.

Make it a point that nobody disturbs you while you are doing it. You can open your eyes and look at the clock but don’t put any alarm on. Anything that can give you a jerk will be bad, so don’t keep the phone in the room where you are doing it, and nobody should knock. For those twenty minutes you have to be absolutely relaxed. If there is too much noise around, use earplugs.

Saying ‘One’ with each exhalation will make you so calm and quiet and collected; you cannot imagine. Do this in the daytime, never at night, otherwise your sleep will be disturbed, because this will be so relaxing that you will not feel sleepy. You will feel fresh. The best time is the morning, otherwise the afternoon, but never at night time.

The Inner Smile

WHENEVER you are sitting and you have nothing to do, just relax your lower jaw and open the mouth just slightly. Start breathing from the mouth but not deeply. Just let the body breathe so it will be shallow and will be more and more shallow. And when you feel that the breathing has become very shallow and the mouth is open and your jaw is relaxed, your whole body will feel very relaxed.

In that moment, start feeling a smile – not on the face but all over your inner being ... and you will be able to. It is not a smile that comes on the lips – it is an existential smile that spreads just inside.

Try and you will know what it is ... because it cannot be explained. No need to smile with the lips on the face but just as if you are smiling from the belly; the belly is smiling. And it is a smile, not

Only meditation can help you totally, because you are not bringing it to somebody else's notice, you are bringing it in front of your own being. You can be absolutely free. You need not be afraid of what the other will think.

a laughter, so it is very very soft, delicate, fragile – like a small rose flower opening in the belly and the fragrance spreading all over the body.

Once you have known what this smile is you can remain happy for twenty-four hours. And whenever you feel that you are missing that happiness, just close your eyes and catch hold of that smile again and it will be there. And in the daytime as many times as you want you can catch hold of it. It is always there.

Meditation is not really a search for enlightenment. Enlightenment comes without any search.

'Osho'

WITH each outgoing breath, simply say 'Osho' inside; not very loudly – just a whisper, but inside so that you can hear it. When the breath comes in, just wait. When the breath goes out, you call, and when the breath comes out, allow me to come in. Don't do anything – simply wait; so your work is only when the breath goes out.

When the breath goes out, go into the universe. The outgoing breath is almost like dropping a bucket into a well. And when the breath comes in, it is like the bucket being pulled out of the well. This is only for twenty minutes. So four, five minutes to get into it, and then twenty minutes to remain in it. So in all twenty-five minutes at the most.

You can do it anytime. You can do it during the day, in the night.

Zazen is deep unoccupiedness; it is not even meditation, because when you meditate you are trying to do something: remembering being God or even remembering yourself. These efforts create ripples.

Zazen

IN the ashram, the Zazen Meditation group sits for one hour and newcomers are encouraged to count the outbreaths for the first five or ten minutes to help bring about the relaxation of 'choiceless awareness'.

You can sit anywhere, but whatsoever you are looking at should not be too exciting. For example things should not be moving too much. They become a distraction. You can watch the trees – that is not a problem because they are not moving and the scene remains constant. You can watch the sky or just sit in the corner watching the wall.

The second thing is, don't look at anything in particular – just emptiness, because the eyes are there and one has to look at something, but you are not looking at anything in particular. Don't focus or concentrate on anything – just a diffuse image. That relaxes very much.

And the third thing, relax your breathing. Don't do it, let it happen. Let it be natural and that will relax even more.

The fourth thing is, let your body remain as immobile as possible. First find a good posture – you can sit on a pillow or mattress or whatsoever you feel, but once you settle, remain immobile, because if the body does not move, the mind automatically falls silent. In a moving body, the mind also continues to move, because body-mind are not two things. They are one ... it is one energy.

In the beginning it will seem a little difficult but after a few days you will enjoy it tremendously. You will see, by and by, layer upon layer of the mind starting to drop. A moment comes when you are simply there with no mind.

Bodhidharma sat for nine years just facing the wall, doing nothing – just sitting for nine years. The tradition has it that his legs withered away. To me that is symbolic. It simply means that all movements withered away because all motivation withered away. He was not going anywhere. There was no desire to move, no goal to achieve – and he achieved the greatest that is possible. He is one of the rarest

Mind has never been found. Those who have looked, they have always found there is no mind!

souls that have ever walked on earth. And just sitting before a wall he achieved everything; not doing anything, no technique, no method, nothing. This was the only technique.

When there is nothing to see, by and by your interest in seeing disappears. By just facing a plain wall, inside you a parallel emptiness and plainness arises. Parallel to the wall another wall arises – of no-thought.

Feel receptive

The posture of the hands being like a cup, like a receptacle, is very meaningful. It makes you receptive, it helps you to be receptive.

It is one of the old, ancient postures – all Buddhas have tried it. Whenever you are open, or you want to be open, this posture will help.

Sit silently and wait. Be a receptacle, a receiving end. Just as you wait on the phone: you have rung, you wait on the phone. Exactly in that mood simply wait, and within two, three minutes you will see a totally different energy surrounding you, filling your inside ... falling into you like rain falls on the earth and goes on penetrating deeper and deeper, and the earth soaks it.

Postures are very significant. If people don’t make a fetish out of them, they are very significant. They help to set a trend in your body energy. For example with this posture it is very difficult to be angry. With a fist and with teeth clenched, it is very easy to be angry. When the whole body is relaxed it is very difficult to be aggressive, violent, and it is very easy to be prayerful.

Meditators are thought to be escapists. That is utter nonsense. Only the meditator is not an escapist – everybody else is. Meditation means getting out of desire, getting out of thoughts, getting out of the mind. Meditation means relaxing in the moment, in the present. Meditation is the *only* thing in the world which is not escapist, although it is thought to be the most escapist thing. People who condemn meditation always condemn it with the argument that it is escape, escaping from life. They are simply talking nonsense; they don't understand what they are saying.

Meditation is not escaping from life: it is escaping *into* life. Mind is escaping from life, desire is escaping from life.

Looking

MEDITATION is nothing but the art of opening your eyes, the art of cleansing your eyes, the art of dropping the dust that is gathered on the mirror of your consciousness. It is natural – dust gathers. Man has been travelling and travelling for thousands of lives – dust gathers. We are all travellers, much dust has gathered – so much so that the mirror has completely disappeared. There is only dust upon dust, layers and layers of dust and you cannot see the mirror. But the mirror is still there – it cannot be lost because it is your very nature. If it can be lost then it cannot be your nature. It is not that you have a mirror; you are the mirror. The traveller is the mirror. He cannot lose it, he can only forget it – at the most, forgetfulness.

Meditation is opening the eyes, meditation is looking.

The existential moment is right now. Just have a look, and that is meditation – that look is meditation. Just seeing the facticity of a certain thing, of a certain state, is meditation. Meditation has no motive, hence there is no centre to it. And because there is no motive and no centre, there is no self in it. You don't function from a centre, in meditation, you act out of nothingness. The response out of nothingness is what meditation is all about.

Mind concentrated acts out of the past. Meditation acts in the present, out of the present. It is a pure response to the present, it is not reaction. It acts not out of conclusions, it acts seeing the existential.

Looking without words

Try in small things not to bring the mind in. You look at a flower – you simply look. Don't say 'beautiful', 'ugly'. Don't say anything. Don't bring in words, don't verbalise. Simply look. The mind will feel uncomfortable, uneasy. The mind would like to say something. You simply say to the mind 'Be silent, let me see, I will just look'.

In the beginning it will be difficult, but start with things in which you are not too involved. It will be difficult to look at your wife without bringing words in. You are too involved, too emotionally attached. Angry or in love – but too involved.

Look at things which are neutral – a rock, a flower, a tree, the sun rising, a bird in flight, a cloud moving in the sky. Just look at things with which you are not much involved, from which you can remain detached, with which you can remain indifferent. Start from neutral things and only then move towards emotionally loaded situations.

The colour of silence

Whenever you have some view of something blue, the blue of the sky, the blue of the river just sit silently and look into the blue of it

and you will feel a very deep tuning with it. A great silence will descend on you whenever you meditate on the colour blue.

Blue is one of the most spiritual colours because it is the colour of silence, stillness. It is the colour of tranquility, rest, relaxation. So whenever you are really relaxed, inside you will suddenly feel a blue luminosity. And if you can feel a blue luminosity you will immediately feel relaxed. It works both ways.

Look into your headache

Next time you have a headache try a small meditative technique, just experimentally – then you can go on to bigger diseases and bigger symptoms.

When you have a headache just try a small experiment. Sit silently and watch it, look into it – not as if you are looking at an enemy, no. If you are looking at it as your enemy, you will not be able to look rightly. You will avoid – nobody looks at the enemy directly; one avoids, one tends to avoid. Look at it as your friend. It is your friend; it is in your service. It is saying, "Something is wrong – look into it." Just sit silently and look into the headache with no idea of stopping it, with no desire that it should disappear, no conflict, no fight, no antagonism. Just look into it, into what it is.

Watch, so if there is some inner message, the headache can give it to you. It has a coded message. And if you look silently you will be surprised. If you look silently three things will happen. First: the more you look into it, the more severe it will become. And then you will be a little puzzled: "How is it going to help if it is becoming more severe?" It is becoming more severe because you have been avoiding it. It was there but you were avoiding it; you were already repressing – even without the aspro you were repressing it. When you look into it, repression disappears. The headache will come to its natural severity. Then you are hearing it with unplugged ears, no wool around your ears.

First thing: it will become severe. If it is becoming severe, you can be satisfied that you are looking rightly. If it does not become severe, then you are not looking yet; you are still avoiding. Look into it – it becomes severe. That is the first indication that, yes, it is in your vision.

The second thing will be that it will become more pin-pointed; it will not be spread over a bigger space. First you were thinking, "It is my whole head aching." Now you will see it is not the whole head, it is just a small spot. That is also an indication that you are gazing more deeply into it. The spread feeling of the ache is a trick – that is a way to avoid it. If it is in one point then it will be more severe. So you create an illusion that it is the whole head which is aching. Spread all over the head, then it is not so intense at any point. These are tricks that we go on playing.

Look into it and the second step will be that it comes to be smaller and smaller and smaller. And a moment comes when it is just the very point of a needle – *very* sharp, immensely sharp, very painful.

You have never seen such pain in the head. But very much confined to a small spot. Go on looking into it.

And then the third and the most important thing happens. If you go on looking at this point when it is very severe and confined and concentrated at one point, you will see many times that it disappears. When your gaze is perfect it will disappear. And when it disappears you will have the glimpse of where it is coming from – what the cause is. When the effect disappears you will see the cause. It will happen many times. Again it will be there. Your gaze is no more that alert, that concentrated, that attentive – it will come back. Whenever your gaze is *really* there, it will disappear; and when it disappears, hidden behind it is the cause. And you will be surprised: your mind is ready to reveal what the cause is.

And there can be a thousand and one causes. The same alarm is given because the alarm system is simple. There are not many alarm systems in your body. For different causes the same alarm is given. You may have been angry lately and you have not expressed it. Suddenly, like a revelation, it will be standing there. You will see all your anger that you have been carrying, carrying ... like pus inside you. Now this is too much, and that anger wants to be released. It needs a catharsis. Cathart! – and immediately you will see the headache has disappeared. And there was no need for the aspro, no need for any treatment.

You are your undoing, you are the barrier. Meditation is when the meditator is not!

Listening

REMAIN passive – not doing anything, just listening. And listening is not a doing. You have nothing to do to listen to anything – your ears are always open. To see you have to open the eyes – at least that much has to be done. To listen, not even that much has to be done – ears are always open. You are always listening. Just don’t do anything and listen.

Listening with sympathy

Listening is a deep participation between the body and the soul and that is why it has been used as one of the most potential methods

of meditation, because it bridges the two infinites: the material and the spiritual.

And let this be your meditation; it will help you. Whenever you are sitting, just listen to whatsoever is going on. It is the marketplace and there is much noise and traffic, and the train and the plane; listen to it with no rejection in the mind that it is noisy. Listen as if you are listening to music, with sympathy. And suddenly you will see that the quality of the noise has changed. It is no more distracting, no more disturbing. On the contrary it becomes very soothing. If listened to rightly, even the marketplace becomes a melody.

So what you are listening to is not the point. The point is you are listening, not just hearing.

Even if you are listening to something that you have never thought of as worth listening to, listen to it very cheerfully as if you are listening to a Beethoven sonata. And suddenly you will see that you have transformed the quality of it. It becomes beautiful. And in that listening, your ego will disappear.

A pillar of energy

A certain silence immediately comes to you if you stand quietly. Try it in the corner of your room. Just in the corner, stand silently, not doing anything. Suddenly the energy also stands inside you. Sitting you will feel many disturbances in the mind because sitting is the posture of a thinker; standing, the energy flows like a pillar and is distributed equally all over the body. Standing is beautiful.

Try it because some of you will find it very very beautiful. If you can stand for one hour it is just wonderful. Just by standing and not doing anything, not moving, you will find that something settles within you, becomes silent, the centering happens and you will feel yourself like a pillar of energy. The body disappears.

Meditation is your birthright! It is there, waiting for you to relax a little so it can sing a song, become a dance.

Feel the silence of the womb

LET silence become your meditation. Whenever you have time, just collapse in silence – and that is exactly what I mean: collapse – as if you are a small child in your mother's womb. Sit this way and then by and by you will start feeling that you want to put your head on the floor. Then put the head on the floor. Take the womb-posture as the child remains curled up in the mother's womb and immediately you will feel the silence is coming, the same silence that was there in the mother's womb. Sitting in your bed, go under a blanket and curl up and remain there utterly still, doing nothing.

A few thoughts sometimes will come, let them pass – you be indifferent, not concerned at all: if they come, good; if they don't come, good. Don't fight, don't push them away. If you fight you will become disturbed, if you push them away, you will become persistent, if you don't want them, they will be very stubborn about going. You simply remain unconcerned, let them be there on the periphery as if traffic noise is there. And it is really a traffic noise, the brain traffic of millions of cells communicating with each other and energy moving and electricity jumping from one cell to another cell. It is just the humming of a great machine, so let it be there.

You become completely indifferent to it, it does not concern you, it is not your problem – somebody else's problem maybe, but not yours. What do you have to do with it? And you will be surprised – moments will come when the noise will disappear, completely disappear, and you will be left all alone.

Never be a masochist

Never be a masochist. Don't torture yourself in any name whatsoever. People have tortured themselves very much in the name of religion, and the name is so beautiful that you can go on torturing yourself.

So remember – I teach happiness, not torture! If you feel sometimes that something is becoming heavy, becoming rough going, it has to be changed. You will have to change many times. By and by you will come to a point where no change will be needed. Then something will fit absolutely – not only with your mind, with your body, but with your soul.

EVENING

shake, dance and sing

Meditation is being with yourself and compassion is overflowing with that being.

Shake

KUNDALINI Meditation

This is the much-loved sunset sister meditation of the Dynamic Meditation done at sunrise. It consists of four stages of 15 minutes each.

First Stage: 15 minutes

Be loose and let your whole body shake, feeling the energies moving up from your feet. Let go everywhere and become the shaking. Your eyes may be open or closed.

Second Stage: 15 minutes

Dance ... any way you feel, and let the whole body move as it wishes.

Third Stage: 15 minutes

Close your eyes and be still, sitting or standing, witnessing whatever is happening inside and out.

Fourth Stage: 15 minutes

Keeping your eyes closed, lie down and be still.

Do my meditations, but not willfully. Don't force them, rather let them happen. Float in them, abandon yourself in them, be absorbed, but not willfully. Don't manipulate because when you manipulate you are divided, you become two: the manipulator and the manipulated. Once you are two, heaven and hell are created immediately. Then there is a vast distance between you and the truth. Don't manipulate. Allow things to happen.

If you are doing the Kundalini Meditation, then allow the shaking, don't do it. Stand silently, feel it coming and when your body starts a little trembling, help it but don't do it. Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't will it.

If you force it will become an exercise, a bodily physical exercise. Then the shaking will be there but just on the surface, it will not penetrate you. You will remain solid, stone-like, rock-like within; you will remain the manipulator, the doer, and the body will just be following. The body is not the question – you are the question.

When I say shake I mean your solidity, your rock-like being should shake to the very foundations so that it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid, your body will follow. Then there is no shake, only shaking. Then nobody is doing it, it is simply happening. Then the doer is not.

The Chaotic Meditation, or the Kundalini, or the Nadabrahma, these are not really meditations. You are just getting in tune. It is like ... if you have seen Indian classical musicians playing. For half an hour, or sometimes even more, they simply go on fixing their instruments. They will move their knobs, they will make the strings

tight or loose, and the drum player will go on checking his drum – whether it is perfect or not. For half an hour they go on doing this. This is not music, this is just preparation.

Kundalini is not really meditation. It is just preparation. You are preparing your instrument. When it is ready, then you stand in silence, then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting – these are all devices to make you a little more alert than you ordinarily are. Once you are alert, then the waiting.

Waiting is meditation. Waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

Swaying Meditation

First stage: 20 minutes

Sit crosslegged with eyes closed. Start swaying gently, first to the left side, then to the right. The swaying need not involve the whole of the body, but bend over as far as you can go comfortably. When you reach the furthest point, let out the sound 'hoo' – do it forcefully, with a jerk. Do this at the end of the sway, on both sides.

Second stage: 20 minutes

Just sit silently, unmoving.

Third stage: 20 minutes

Stand in a corner, absolutely still.

Dance

WHEN the movement becomes ecstatic then it is a dance. When the movement is so total there is no ego, then it is a dance.

And you should know that dancing came into the world as a technique of meditation. The beginning dancing was not the dance, it was to achieve an ecstasy where the dancer was lost, only the dance remained – no ego, nobody manipulating, the body flowing spontaneously.

There is no need to find any other meditation. Dance itself becomes a meditation if the dancer is lost. The whole point is how to lose oneself. How you do that, or where, is irrelevant. Just lose

yourself. A point comes where you are not, and still things go on ... as if you are possessed.

Dance is one of the most beautiful things that can happen to a man. So don't think about meditation separately. Meditation is needed as something separate for people who don't have any very deep creative energy; no direction for their energy to get so deeply involved that they can be lost.

But a dancer, a painter, a sculptor, need not have any other meditation. All that they need is to make their dimension so deeply penetrating that a point of transcendence comes. And there is nothing like dancing ...

So for at least one hour every day, forget all technique. Make it a point to simply dance to God. So there is no need to be technical – because He is not an examiner. You will simply dance as a small child ... as a prayer. Then dance will have a totally different quality to it. You will feel for the first time that you are taking steps that you have never taken before; that you are moving in dimensions which have never been known to you. Unfamiliar and unknown ground will be traversed.

By and by, as you will become more and more in tune with the unknown, all techniques will disappear. And without techniques, when dance is pure and simple, it is perfect.

Dance as if you are deep in love with the universe, as if you are dancing with your lover. Let God be your lover.

Meditation has nothing to do with seriousness. Meditation is playfulness. That's why my insistence here is more on dancing, on singing.

Dance together

You can create a small group of friends who can dance together. That will be better, more helpful. Man is so weak that alone it is difficult to continue anything. Hence, schools are needed. So if you are not feeling like doing it one day and others are, their energy moves you. Someday somebody else is not feeling like it but you are, so your energy comes through.

Left alone, man is very weak and will-less. One day you do it and another day you feel that you are tired and have other things to do. Meditations bring results only when they are done in a persistent way. Then it sinks inside you.

It is just as if you are digging a hole in the earth. One day you dig in one place, another day in another place. Then you can go on digging for the whole of your life but the well will never be ready. You have to dig in the same place continuously.

So make it a point, at the same time every day. And if in the same place it is possible, very good; the same room, the same atmosphere, burn the same incense ... so the body by and by learns and the mind by and by gets the feel of it. The moment you enter the room you are ready to dance. The room is charged, the time is charged.

Dance like a tree

Just raise your hands and feel like a tree in a strong wind. Dance like a tree in the rains and the winds. Let your whole energy become a dancing energy, sway and move with the wind, just feel the wind passing through you. Forget that you have a human body – you are a tree, get identified with the tree.

Go into the open if it is possible, stand amongst the trees, become a tree and let the wind pass through you. To feel identified with a tree is immensely strengthening, nourishing. One easily enters into the primal consciousness. Trees are still there; talk with trees, hug the trees and you will suddenly feel that everything is back. And if it is not possible to go out then just stand in the middle of the room, visualise yourself as being a tree and start dancing.

Dance with your hands

Just sit silently and allow your fingers to have their own movement. Feel the movement from the inside. Don’t try to see it from the outside, so keep your eyes closed. Let the energy flow more and more into the hands.

The hands are deeply connected with the brain, the right hand with the left side of the brain, the left hand with the right side of the brain. If your fingers can be allowed total freedom of expression many many tensions accumulated in the brain are released. That is the easiest way to release the brain mechanism, its repressions, its unused energy. Your hands are perfectly capable of doing it.

Sometimes you will find the left hand up, sometimes the right hand up. Don’t force any pattern, whatsoever is the need of the energy it will take that form. When the left side of the brain wants to release energy, it will take one form. When the right side of the brain is too burdened with energy then there will be a different gesture.

You can become a great meditator through hand gestures. So just sitting silently, play, allow the hands and you will be surprised; it is

magical. You need not jump and jog and do much chaotic meditation. Just your hands will do.

Awakening the subtle layers

If you continuously do body movements and you never sit silently, then too you will miss something. When the energy has started moving, one should become absolutely silent, otherwise the movement remains gross. The body movement is good but it is a gross movement, and if the whole energy remains in the gross movement, the subtle movement will not start.

One has to come to a point where the body is completely still like a statue, so all gross movements stop but the energy is there ready to move – and there is no opening for it in the body. It seeks a new opening inside that is not of the body. It starts moving in the subtle layers.

But first the movement is needed. If the energy is not moving, you can sit like a stone and nothing will happen. The first thing is to help the energy to move, and the second thing is that when it is really moving, stop the body. When the energy is throbbing so much and ready to move somewhere, then it will have to move into the subtle layers because the gross is no more available.

So first make it dynamic and then let the body be still so the dynamism will go deeper, to the very roots, to the very core of your being. Make a synthesis: twenty minutes of body movement, and after twenty minutes suddenly stop. You can have an alarm, and when it goes off suddenly stop. The body is full of energy but now when the body has frozen, the energy will start finding new ways. This is the method to work inwards.

Whirling Meditation

SUFI Whirling is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. Whirl with open eyes, just like small children go on twirling, as if your inner being has become a centre and your whole body has become a wheel, moving, a potter's wheel, moving. You are in the centre, but the whole body is moving.

It is recommended that no food or drink be taken for three hours before whirling. It is best to have bare feet and wear loose clothing. The meditation is divided into two stages, whirling and resting. There is no fixed time for the whirling – it can go on for hours – but it is

suggested that you continue for at least an hour to get fully into the feeling of the energy whirlpool.

The whirling is done on the spot in an anti-clockwise direction, with the right arm held high, palm upwards; and the left arm low, palm downwards. People who feel discomfort from whirling anti-clockwise can change to clockwise. Let your body be soft and keep your eyes open, but unfocussed so that images become blurred and flowing. Remain silent.

For the first 15 minutes, rotate slowly. Then gradually build up speed over the next 30 minutes until the whirling takes over and you become a whirlpool of energy – the periphery a storm of movement but the witness at the centre silent and still.

When you are whirling so fast that you cannot remain upright, your body will fall by itself. Don't make the fall a decision on your part nor attempt to arrange the landing in advance; if your body is soft you will land softly and the earth will absorb your energy.

Once you have fallen, the second part of the meditation starts. Roll onto your stomach immediately so that your bare navel is in contact with the earth. If anybody feels strong discomfort lying this way, he should lie on his back. Feel your body blending into the earth, like a small child pressed to the mother's breasts. Keep your eyes closed and remain passive and silent for at least 15 minutes.

After the meditation be as quiet and inactive as possible.

Some people may feel nauseous during the Whirling Meditation, but this feeling should disappear within two or three days. Only discontinue the meditation if it persists.

Sing

SINGING is divine, one of the most divine activities. Only dancing is a competitor with it, it is next only to dancing. And why are singing and dancing divine activities? – because these are the activities in which you can be utterly lost. You can drown yourself in singing, so much so that the singer disappears, only the song remains, or the dancer disappears and only the dance remains. And that is the moment of metamorphosis, transfiguration, when the singer is no more and there is only the song. When your totality has become a song or a dance, that is prayer.

What song you are singing is irrelevant; it may not be a religious song, but if you can sing it totally it is sacred. And vice versa: you may be singing a religious song, hallowed by the ages, but if you are

Music creates such a harmony that even God starts nodding at you, saying yes to you. Music is numinous ... suddenly the sky starts touching you; you are overwhelmed by the beyond. And when the

not totally in it, it is profane. The content of the song does not matter; what matters is the quality that you bring to singing, the totality, the intensity, the fire.

Don't repeat anybody else's song, because that is not your heart, and that is not the way you can pour your heart at the divine feet. Let your own song arise. Forget about metre and grammar. God is not too much of a grammarian, and He is not worried about what words you use. He is more concerned about your heart.

Every evening at the ashram hundreds gather in Buddha Hall for a celebration of spontaneous song and dance.

beyond is closer to you, when the footsteps of the beyond are heard, something inside you gets the challenge, becomes silent, quieter, calmer, cool, collected.

Mantra

IF you have a musical ear, if you have a heart which can understand music – not only understand but feel – then a mantra will be helpful, because then you can become one with the inner sounds, then you can move with those sounds to more and more subtle layers. Then a moment comes when all sounds stop and only the universal sound remains. That is aum.

'Aum'

Make it a point for at least twenty minutes in the morning and twenty minutes in the night to sit silently, half open the eyes and just look down. Breathing should be slow, body unmoving. Start chanting

It is one of the greatest experiences of life when music is there surrounding you, overwhelming you, flooding you, and meditation starts growing in you – when meditation and music meet, world and god meet, matter and consciousness meet. That is *unio mystica* – the mystic union.

aum inside. There is no need to bring it out: it will be more penetrating with lips closed; even the tongue should not move. Chant aum fast – aum aum aum aum; fast and loud but inside you. Just feel that it is vibrating all over the body from the feet to the head, from the head to the feet. Each aum falls into your consciousness like a rock thrown into a pool and ripples arise and spread to the very end. The ripples go on expanding and touch the whole body.

Doing this there will be moments – and they will be the most beautiful moments – when you will not be repeating and everything has stopped. Suddenly you will become aware that you are not chanting and everything has stopped. Enjoy it. If thoughts start coming, again start chanting.

And when you do it at night, do it at least two hours before you go to sleep, otherwise if you do it just before you go to bed, you will not be able to go to sleep because it will make you so fresh that you will not feel like it. You will feel like it is morning and you have rested well, so what is the point.

You can find your own pace. After two or three days you will find what suits you. To a few people very fast – aum aum aum – almost overlapping, suits them. To others very slowly is more suitable, so it depends on you. But whatsoever feels good, continue.

The name of Jesus

If Jesus' name moves you, sit silently and let that name move you. Sometimes say silently 'Jesus' and then wait. That will become your mantra. This is the way that a real mantra is born. Nobody can give you a mantra; you have to find it, what appeals, what moves you, what creates a great impact on your soul. If 'Jesus', then beautiful. Sometimes sitting silently, just repeat 'Jesus' and wait and let the name move deep, deeper into the recesses of your being – let it go to the very core. And allow! If you start dancing, good; if you start crying, good; if you start laughing, good. Whatsoever happens out of it, let it be. Let it be so, don't interfere, don't manipulate. Go with it and you will have your first glimpses of prayer and meditation and

your first glimpses of God. The first rays will start penetrating your dark night of the soul.

Any sound which feels aesthetic and beautiful, any sound which creates a thrill and joy in the heart, will do. Even if it doesn't belong to any language, that is not the point at all – you can find just pure sounds that are even more deep-going. Because when you use a certain word, it has certain meanings – those meanings create a limitation. When you use a pure sound, it has no limitation, it is infinite.

Humming

HUMMING can be a tremendous help and you can do it whenever ... At least once a day, if you can do it twice, it will be good. It is such a great inner music that it brings peace to your whole being; then your conflicting parts start falling in tune and by and by a subtle music which you can hear arises in your body. After three or four months you will be just sitting silently and you can hear a subtle music, a harmony inside, a kind of humming. Everything is functioning so perfectly well, like a perfectly functioning car whose engine is humming.

A good driver knows when something goes wrong. The passengers may not become alert but the good driver knows immediately when the humming changes. Then the humming is no

more harmonious. A new noise is coming. Nobody else is aware, but one who loves driving will immediately become aware that something is going wrong. The engine is not functioning as it should.

A good hummer by and by starts feeling when things are going wrong. If you have eaten too much you will find your inner harmony is missing and by and by you will have to choose: either eat too much or have the inner harmony. And the inner harmony is so precious, so divine, such a bliss, who bothers to eat more?

And without any effort to diet you find you are eating in a more balanced way. Then humming goes still deeper, you will be able to see which foods disturb your humming; you eat something heavy and it stays too long in the system and then humming is not so perfect.

Once humming starts you will find when sex is rising, when it is not rising, and if the wife and husband are both humming you will be surprised how great a harmony arises between two persons and how by and by they become intuitive, how they start feeling when the other is feeling sad. There is no need to say; when the husband is tired the wife knows it instinctively because they both function upon the one wavelength.

Meditation is total sensitivity.

Nadabrahma Meditation

– the afternoon meditation of the monthly meditation camps

NADABRAHMA is an old Tibetan technique which was originally done in the early hours of the morning. It can be done at any time of the day, alone or with others, but have an empty stomach and remain inactive for at least 15 minutes afterwards. The meditation lasts an hour and there are three stages.

First Stage: 30 minutes

Sit in a relaxed position with eyes closed and lips together. Start humming, loudly enough to be heard by others and create a vibration throughout your body. You can visualise a hollow tube or an empty vessel, filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the

listener. There is no special breathing and you can alter the pitch or move your body smoothly and slowly if you feel like it.

Second Stage: 15 minutes

The second stage is divided into two 7 ½ minute sections. For the first half, move the hands, palms up, in an outward circular motion. Starting at the navel, both hands move forwards and then divide to make two large circles mirroring each other left and right. The movement should be so slow that at times there will appear to be no move at all. Feel that you are giving energy outwards to the universe.

After 7 ½ minutes turn the hands, palms down, and start moving them in the opposite direction. Now the hands will come together towards the navel and divide outwards to the sides of the body. Feel that you are taking energy in. As in the first stage, don't inhibit any soft, slow movements of the rest of your body.

Third Stage: 15 minutes

Sit absolutely quiet and still.

Nadabrahma for couples

Osho has given a beautiful variation of this technique for couples.

Partners sit facing each other, covered by a bedsheet and holding each other's crossed hands. It is best to wear no other clothing. Light the room only by four small candles and burn a particular incense, kept only for this meditation.

Close your eyes and hum together for thirty minutes. After a short while the energies will be felt to meet, merge and unite.

Osho, what to do about mosquitoes?

MOSQUITOES are ancient meditators who have fallen. Hence they are against anybody succeeding in meditation. They are very jealous. So whenever you meditate they are there to disturb, to distract.

And this is nothing new; this has always been so. In all the ancient scriptures it is mentioned. In Jain scriptures particularly so, because the Jain monk lives naked. Just think of a naked Jain monk, and India, and mosquitoes. Mahavir had to give specific instructions on what attitude to take about mosquitoes. He told his disciples that when mosquitoes attack, accept. This is the ultimate distraction. If you can win this then there is no other difficulty, no greater difficulty. And when he says, he knows. To live naked in India is a difficult thing.

Once I stayed in Sarnath where Buddha turned the wheel of *dhamma*, where Buddha delivered his first sermon, the most important sermon which became the beginning of a new tradition. I was staying with a Buddhist monk.

I have seen mosquitoes, but nothing to be compared with Sarnath mosquitoes. Poona mosquitoes are just nothing! Feel very happy about it! You are fortunate that I am not in Sarnath. The mosquitoes were really that big!

Even in the daytime we used to sit under the mosquito nets. In one mosquito net in one bed would sit the Buddhist monk; in the other I would sit – and we would talk.

I said, “I am never going to come again,” because he was asking me to come again and stay. I said, "Never, never! This is my first and last time.”

He said, “That reminds me, that down the ages we Buddhist monks have been laughing and joking about why Buddha never came to Sarnath again. He came only once; he delivered the first sermon, and escaped!”

He went many times to other places. He must have gone at least thirty times to Shravasti; he must have gone at least forty times to Rajgir, and so on and so forth. Each place that he visited, he visited again and again. But Sarnath, only once. He never came back again to that place.

“And,” the monk said, “it is because of these mosquitoes. And you also say that you will never come again.”

I said to him, “At least in one thing I will follow Buddha! I cannot follow in other things – I have to be a light unto myself – but about this thing let him be the light!”

I know it is difficult, very difficult, but you will have to learn. Don’t be distracted. That does not mean you allow the mosquitoes to exploit you! Protect yourself in every possible way – but with no anxiety, no irritation. Protect yourself, avoid the mosquitoes, throw them away, shake them off – but with no irritation. They are doing their thing. And that much has to be accepted. They are not particularly against you. Somebody must be having his breakfast or lunch or dinner, so be polite. You have every right to protect yourself, but there is no need to be irritated. Irritation will disturb the meditation, not the mosquito. You can shake off the mosquito very meditatively, attentively, fully alert, with no irritation. Try it.

The real problem never comes from the outside; the real problem always comes from inner irritation. For example, dogs are barking outside and you are meditating. Immediately you are angry: "These stupid dogs.” But they are not in any way disturbing your meditation, they are simply enjoying their life. They must have seen a policeman or a postman or a sannyasin! Dogs are very much against uniforms, very anti-uniform. The moment they see a uniform they start barking.

Meditation is nothing but coming back home, just to have a little rest inside. It is not the chanting of a mantra, it is not even a prayer; it is just coming back home and having a little rest. Not going anywhere is meditation, just being where you are; there is no other ‘where’ – just being there where you are, just occupying only that space where you are ...

NIGHT

fantasy, prayer and love

They don’t believe in uniforms, and they are entitled to have their own belief. But they are not trying to disturb you particularly.

Mosquitoes are doing their thing. You have to protect yourself, you have to do your own thing, but don’t get irritated. Only irritation is the problem. And then if you cannot get irritated, if you are not distracted by all the nuisance that mosquitoes are creating around you, you will even feel grateful to them: they have given you a secret key.

If you are not distracted by the mosquitoes, then nothing can distract you. Then you have come to a very stable state of meditation.

All meditation is essentially the experience of sex without sex.

In the night, just the opposite of the morning, be completely unconscious; don't bother at all. The night has come, the sun has set, now everything is moving into unconsciousness. Move into unconsciousness.

Become a hollow bamboo

MEDITATION is a way to come to terms with one's loneliness, to have an encounter with one's own loneliness – rather than escaping from it, diving deep into it and seeing exactly what it is. And then you are in for a surprise. If you go into your loneliness you will be surprised; at the very centre of it it is not lonely at all. There resides aloneness, which is a totally different phenomenon.

The circumference consists of loneliness and the centre consists of aloneness. The circumference consists of solitariness and the centre of solitude. And once you have known your beautiful aloneness, you will be a totally different person – you will never feel lonely. Even in the mountains or in the deserts where you will be absolutely alone, you will not feel lonely – because in your aloneness you will know God is with you, in your aloneness you are so deeply rooted in God that who cares whether there is somebody else outside or not? You are so full inside, so rich inside ...

Right now, even in the crowd you are lonely. And I am saying, if you know your aloneness, even in your loneliness you will not be lonely.

Then one starts overflowing like a fountain. Out of that aloneness arises the fragrance of love, and out of that aloneness arises creativity – because out of that aloneness God starts flowing. You become a hollow bamboo ... He starts singing. But the song is always His.

Meditate on light

THE more you meditate on light, the more you will be surprised that something inside starts opening as if a bud is opening and becoming a flower.

Meditation on light is one of the most ancient meditations. In all the ages, in all the countries, in all the religions, it has been emphasised for a particular reason, because the moment you meditate on light, something inside you that has remained a bud starts opening its petals. The very meditation on light creates a space for its opening.

So let that be your meditation. Whenever you have time close your eyes; visualise light. Whenever you see light be in tune with it. Just don't go on ignoring it. Be worshipful towards it. It may be a sunrise, it may be just a candle in the room, but be prayerful towards it and you will gain much.

Great is the benediction if one continues feeling in tune with light.

Tratak – the technique of gazing

IF you look at a flame for a long time for a few months, one hour every day, your third eye starts functioning perfectly. You become more alert, more lightfilled.

The word *tratak* comes from the root which means tears, so you have to look at the flame until tears start flowing from the eyes. Go on staring, unblinking, and the third eye will start vibrating.

The technique of gazing is not concerned really with the object, it is concerned with gazing itself. Because when you stare without blinking your eyes, you become focussed, and the nature of the mind is to be constantly moving. If you are really gazing, not moving at all, the mind is bound to be in a difficulty.

The nature of the mind is to move from one object to another, to

move constantly. If you are gazing at darkness or at light or at something else, if you are really gazing, the movement of the mind stops. Because if the mind goes on moving, your gaze will not be there; you will go on missing the object. When the mind has moved somewhere else, you will forget, you will not be able to remember what you were looking at. The object will be there physically, but for you it will have disappeared because you are not there; you have moved in thought.

Gazing means, *tratak* means, not allowing your consciousness to move. And when you are not allowing the mind to move, in the beginning it struggles, struggles hard, but if you go on practising gazing, by and by the mind loses struggling. For moments it stops. And when mind stops there is no mind, because mind can exist only in movement, thinking can exist only in movement. When there is no movement, thinking disappears, you cannot think, because thinking means movement – moving from one thought to another. It is a process.

If you gaze continuously at one thing, fully aware and alert ... because you can gaze through dead eyes, then you can go on thinking – only eyes, dead eyes, not looking. Just with dead men's eyes you can look, but your mind will be moving. That will not be of any help. Gazing means not only your eyes, but your total mind focussed through the eyes.

So whatsoever the object – it depends: if you like light, it is okay, if you can like darkness, good. Whatsoever the object, deeply it is irrelevant – the question is to stop the mind completely in your

gaze, to focus it, so the inner movement, the fidgeting, stops; the inner wavering stops. You are simply looking, not doing anything. That deep looking will change you completely. It will become a meditation.

Mirror Gazing

CLOSE the doors of your room and put a big mirror just in front of you. The room must be dark. And then put a small flame by the side of the mirror in such a way that it is not directly reflected in it. Just your face is reflected in the mirror, not the flame. Then constantly stare into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes unblinking.

Even if tears come, let them come, but persist in not blinking and go on staring constantly into your eyes. Do not change the stare. Go on staring into the eyes, your own, and within two or three days you will become aware of a very strange phenomenon. Your face will begin to take new shapes. You may even be scared. The face in the

mirror will begin to change. Sometimes a very different face will be there which you have never known as yours.

But, really, all these faces belong to you. Now the subconscious mind is beginning to explode. These faces, these masks, are yours. Sometimes even a face that belongs to a past life may come in. After one week of constant staring for forty minutes, your face will become a flux, just a film-like flux. Many faces will be coming and going constantly. After three weeks, you will not be able to remember which is your face. You will not be able to remember your own face, because you have seen so many faces coming and going.

If you continue, then any day, after three weeks, the most strange thing happens: suddenly there is no face in the mirror. The mirror is vacant, you are staring into emptiness. There is no face at all. *This* is the moment: close your eyes, and encounter the unconscious.

You will be naked – completely naked, *as you are*. All deceptions will fall.

Gaze at the Buddha being

KEEP a small statue of Buddha in your room and whenever you have time just look at the statue.

The Buddha statue was not created just as an image; it was created as an object for meditation. It does not represent the real Buddha – he was not like that. It is a metaphor. Rather than representing the Buddha's physical shape it represents his inner grace. It was not that he was just of the same physical shape, the same face, the same nose and eyes; that is not at all the point. It is not realistic – it is surrealistic. It says something of the real that is beyond the so-called reality, so it is a yantra. Just looking at it one can fall into meditation. That is why thousands of Buddhist statues were created: no other man had so many statues as Buddha. There are temples, single temples, that have ten thousand Buddha statues just to create

an atmosphere of meditativeness. Wherever you look you see Buddha, all around, the Buddha shape, the Buddha being, that silence, that grace, those closed eyes, that still posture, that balance, that symmetry. Those Buddha statues are music in marble, sermons in the stones.

Shiva Netra

THIS third-eye meditation is in two stages, repeated three times – a total of six 10-minute stages.

First Stage: 10 minutes

Sit perfectly still and, with eyes softly focussed, watch a blue light.

Second Stage: 10 minutes

Close the eyes and slowly and gently sway from side to side.

Repeat three times.

Allow a star inside

GET more and more in tune with the stars. Whenever there are stars in the night and the night is clear, just lie down on the earth and look at the stars. If you feel attached to a certain star, then concentrate on that. While concentrating on that think of yourself as being a small lake and that the star is reflected deep inside you. So see the star outside and see it reflected inside you. This will become your meditation and a great joy will arise out of it. Once you get in tune with it you can simply close your eyes and see that star, your star; but first you have to find it.

In the East they have a myth that everybody has a certain star. All those stars are not for everybody, everybody has a particular star. That myth is beautiful.

As far as meditation is concerned, you can find one star which belongs to you and to which you belong. There will arise a certain

affinity between you and the star because we are made of light, as are the stars. We vibrate as light as do the stars. You can always find a star with which you simply feel in tune, which is on the same wave-length. That is your star; meditate over it. By and by allow it inside. Look at it, then close your eyes and see it within. Open your eyes; look at it. Close your eyes; see it within. Soon you will find it is within you. Then whenever you close your eyes you will find it there.

And when you start feeling it inside, feel it just near the navel; two inches below the navel. Deposit it there; go on depositing it and soon you will feel great light arising inside you as if a star has already in reality burst forth; and it will not be only that you feel it, others will start feeling it – that a certain kind of light has started surrounding your body, your face has become it. Just look for a few nights and you will be able to find your star.

The Lunatic Meditation

THE next time the full moon is due, start this three days before. Go outside in the open sky, look at the moon and start swaying. Just feel as if you have left everything to the moon – become possessed. Look at the moon, relax and say to it that you are available, and ask the moon to do whatsoever it wants. Then whatsoever happens, allow it.

If you feel like swaying, sway, or if you feel like dancing or singing, do that. But the whole thing should be as if you are possessed – you are not the doer – it is just happening. You are just an instrument being played upon.

Do this for the three days before the full moon, and as the moon becomes fuller and fuller you will start feeling more and more energy. You will feel more and more possessed. By the full moon night you

will be completely mad. With just one hour's dancing and madness, you will feel relaxed as you have never been before.

Go to sleep as the universe

JUST sitting silently, meditate on the fact that you are boundless, that the boundaries of the universe are your boundaries. Feel expanded, become all-inclusive in that feeling: the sun rises in you, the stars move within you, trees grow and worlds come and disappear – and feel immensely blissful in that expanded state of consciousness. And that will become your meditation. So whenever you have time and are doing nothing just sit silently and feel expanded. Drop boundaries. Jump out of the boundaries. In the beginning for a few days it will look crazy because we have become too much accustomed to the boundaries. In fact there are no boundaries. The limitation is a mind limitation. Because we believe it to be so, it is.

Feel this oceanic expansion as many times as possible and soon

you will start getting in tune with it. Then just a little shift and it is there. Every night when you go to sleep, go with this expanded consciousness. Fall into sleep as if stars are moving within you, the world is coming and disappearing within you. Go to sleep as the universe. In the morning, in the first moment you become aware that sleep is gone, again remember that expansion and get up out of the bed as the universe. And in the day also, as many times as you can, remember it.

Fantasy

All is unreal

SOMETIME try it in a movie house. It is a good meditation. Just try to remember that it is unreal, that it is unreal ... go on remembering that it is unreal and the screen is empty, and you will be surprised: for a few seconds you can remember – again you forget, again it becomes a reality. Whenever you forget yourself the dream becomes real. Whenever you remember yourself – that I am real, you shake yourself – the screen becomes unreal and all that is going on becomes unreal.

Meditation within meditation

In the night, put the light off, sit on your bed, and close your eyes. Just imagine yourself in a forest ... big green trees, wild. Imagine that you are standing there, then start moving. Let things happen, don't force. Don't say 'I would like to go near that tree' – no, just allow yourself to move. Walking in the forest for five to seven minutes, you will come near a cave.

Feel everything in detail – the earth underneath, touch the stone walls of the cave with your hand, feel the texture, the coolness. Near the cave there is a waterfall. You will find it. A small waterfall ... and the sound of water falling. Listen to it, and to the silence of the forest and of the birds. Allow yourself the whole experience. Then sit down in the cave and start meditating. It is meditation within meditation. Have you seen chinese boxes? One box inside another box inside another box ...

Be an animal!

Start one meditation in the night. Just feel as if you are not a human being at all. You can choose any animal that you like. If you like a cat, good. If you like a dog, good ... or a tiger; male, female, anything you like. Just choose, but then stick to it. Become that animal. Move on all fours in the room and become that animal.

For fifteen minutes enjoy the fantasy as much as you can. Bark if you are a dog and do things a dog is expected to do – and really do! Enjoy it. And don't control, because a dog cannot control. A dog means absolute freedom, so whatsoever happens in that moment, do. In that moment don't bring in the human element of control. Be really doggedly a dog. For fifteen minutes roam around the room ... bark, jump.

It will help. You need a little more animal energy. You are too sophisticated, too civilised, and that is crippling you. Too much civilisation is a paralysing thing. It is good in a small dose but too much of it is very dangerous. One should always remain capable of being an animal. Your animal has to be freed.

If you can learn to be a little wild, all your problems will disappear. Start from tonight – and enjoy it!

About meditation you can do only negative things. You cannot pull, you cannot manipulate it. A manipulated meditation will not be of any value.

Be as negative as you can

TRY this method each night for sixty minutes. For forty minutes, just become negative – as negative as you can. Close the doors, put pillows around the room. Unhook the phone, and tell everybody that you are not to be disturbed for one hour. Put a notice on the door saying that for one hour you should be left totally alone. Make things as dim as possible. Put on some gloomy music, and feel dead. Sit there and feel negative. Repeat 'No' as a mantra.

Imagine scenes of the past – when you were very very dull and dead, and you wanted to commit suicide, and there was no zest to life – and exaggerate them. Create the whole situation around you. Your

mind will distract you. It will say, 'What are you doing. The night is so beautiful, and the moon is full.' Don't listen to the mind. Tell it that it can come later on, but that this time you are devoting completely to negativity. Be religiously negative. Cry, weep, shout, scream, swear – whatsoever you feel like – but remember one thing: don't become happy, don't allow any happiness. If you catch yourself, immediately give yourself a slap! Bring yourself back to negativity, and start beating the pillows, fighting with them, jumping. Be nasty. And you will find it very very difficult to be negative for these forty minutes.

This is one of the basic laws of the mind – that whatsoever you do consciously, you cannot do. But do it – and when you do it consciously, you will feel a separation. You are doing it but still you are a witness; you are not lost in it. A distance arises, and that distance is tremendously beautiful. But I am not saying to create that distance. That is a by-product – you need not worry about it.

After forty minutes suddenly jump out of the negativity. Throw the pillows away, put on the lights, put on some beautiful music, and have a dance for twenty minutes. Just say 'Yes! yes! yes!' – let it be your mantra. And then take a good shower. It will uproot all the negativity, and it will give you a new glimpse of saying yes. And to come to saying yes is what religion is all about. We have been trained to say no – that's how the whole society has become ugly.

So this will cleanse you completely. You have energy, but all around the energy you have negative rocks, and they don't allow it out. Once these rocks are removed you will have a beautiful flow. It

is just there, ready to come out, but first you have to go into negativity. Without going deep into the no, nobody can attain to a peak of yes. You have to become a no-sayer, then yes-saying comes out of that.

‘Yes, yes, yes’

MAKE a mantra of ‘yes'. Every night before you go to sleep repeat ‘yes, yes’ and get in tune with it; sway with it, let it come over all of your being from the toe to the head. Let it penetrate. Repeat ‘yes, yes, yes’. Let that be your prayer for ten minutes in the night and then go to sleep. And early in the morning again at least for three minutes sit in your bed. The first thing to do is to repeat ‘yes’ and get into the feel of it. In the day whenever you start feeling negative, just stop on the road anywhere. If you can say loudly ‘yes, yes’, good. Otherwise at least you can say silently ‘yes, yes’.

A short, sharp shake

PUT off the light and just stand in the darkness. Then start shaking from the head, just the head. Enjoy the shaking and feel how it feels from inside. Then shake the upper part of the body – the head, the hands, the torso; don’t shake the lower part.

When you feel and enjoy that, then shake the lower part. Then when you feel and enjoy that, shake the whole body. So in three parts; first the head, just the head, second the torso, third the whole body.

Start with the head because you can feel it more easily there in the beginning, because the consciousness is very close and witnessing is easier – and enjoy it.

When you are shaking the whole body, just find which posture feels to be the most graceful, where you feel very very beautiful. After three minutes take that posture – any posture ... hands raised,

My meditations are to bring you back to your childhood – when you were not respectable, when you could do crazy things, when you were innocent, uncorrupted by the society, when you had not learned any tricks of the world, when you were other-worldly, unworldly. I would like you to go back to that point; from there, start again.

body leaning forwards or sideways, or whatsoever, and freeze in it for four minutes.

This is a ten-minute meditation: one minute shaking the head, two minutes shaking the torso, three minutes the whole body, and for four minutes just freeze as if you have become a statue.

Go on feeling all the four steps. Shaking, you feel the energy stirred ... then the whole body becomes a turmoil of energy, a cyclone. Feel it – as if you are just in a cyclone. And then freeze suddenly and remain like a statue – and then you will feel the centre. So you reach to the centre through the cyclone.

And this is your life. Respectability or money are booby prizes, they are not real prizes. Don't be deceived by them.

Take off your armour

IN the night when you go to sleep, take off your clothes, and while taking them off, just imagine that you are not only taking off your clothes, you are taking off your armour too. Actually do it. Take it off and have a good deep breath – and then go to sleep as if unarmoured, with nothing on the body and no restriction.

‘Oh’

BEFORE going to sleep, put off the light, sit on your bed, close your eyes, and exhale deeply through the mouth with the sound ‘oh’. Your stomach goes in, the air moves out, you go on creating the sound ‘oh’. Remember I am not saying ‘aum’, I am simply saying ‘oh’. It will become aum automatically; you need not make it aum. Then it will be false. You simply create the sound ‘oh’.

You will go on relaxing, and your sleep will have a different quality – altogether different. And your sleep has to be changed. Only then can you become more alert and aware. So we will start by changing the sleep.

When you have exhaled completely with your mouth creating the sound ‘oh’ and you feel now no more exhalation is possible, when the breath has gone out, stop for a single moment. Do not inhale; do not exhale. Stop! In that stop you are the divine. In that stop you are not doing anything, not even breathing. In that stop you are in the ocean. Time is no more there because time moves with the breath. It is as if the whole existence has stopped with you. In that stopping you can become alert about the deepest source of your being and energy. So for a single moment, stop.

Then inhale through the nose. But do not make any effort to inhale. Remember, make all the effort to exhale, but do not make any effort to inhale. Just let the body inhale. You simply relax your hold, and let the body take the inhalation. You do not do anything.

Life breathes by itself; it moves by itself on its own course. It is a river; you unnecessarily go on pushing it. You will see that the body is taking the inhalation. Your effort is not needed, your ego is not needed, you are not needed. You simply become a watcher. You simply see the body taking the inhalation. A deep silence will be felt.

When the body has taken a full inhalation, stop for a single moment again. Then again watch. These two moments are totally different. When you have exhaled completely and stopped, that stopping is just like death. When you have inhaled totally and then stopped, that stopping is the climax of life. Remember, inhalation is equivalent to life, exhalation is equivalent to death.

Feel it! Feel both moments. That is why I tell you to stop twice – once after you have exhaled and again after you have inhaled; so you

can feel both life and death. Once you know that ‘this’ is life, ‘this’ is death, you have transcended both.

The witness is neither death nor life. The witness is never born and never dies. Only the body dies – the mechanism. You have become the third.

Do this meditation for twenty minutes, and then fall down and go to sleep.

Life and death meditations

IN the night before you go to sleep, do this fifteen-minute meditation. It is a death meditation. Lie down and relax your body. Just feel like dying and that you cannot move your body because you are dead. Just create the feeling that you are disappearing from the body. Do it for ten, fifteen minutes, and you will start feeling it within a week. Meditating that way, fall asleep. Don’t break it. Let the meditation turn into sleep, and if sleep overcomes you, go into it.

In the morning, the moment you feel you are awake – don’t open your eyes – do the life meditation. Feel that you are becoming more wholly alive, that life is coming back and the whole body is full of vitality and energy. Start moving, swaying in the bed with eyes closed. Just feel that life is flowing in you. Feel that the body has a great flowing energy – just the opposite of the death meditation. So do the death meditation in the night before falling asleep and the life meditation just before getting up.

With the life meditation you can take deep breaths. Just feel full of energy ... life entering with breathing. Feel full and very happy, alive. Then after fifteen minutes, get up.

Find a baby-bottle

EVERY night before you go to sleep, find a bottle, a milk bottle for children, and put it into your mouth. Curl up like a small child, and then start sucking the breast. Something deep down will be satisfied.

It is not possible for you to expose yourself totally in front of anybody else. Hence in the East we never developed anything like psychoanalysis: we developed meditation. That is exposing yourself in front of yourself. That is the only possibility of being utterly true, because there is no fear.

Facing your fear

OSHO has given a number of techniques to help us look at fear in whatever form it surfaces, and accept it.

Go into your fear

Every night for 40 minutes live your fear. Just sit in the room, turn the light off and start becoming afraid. Think of all kinds of horrible things, ghosts and demons and whatsoever you can imagine. Create them, imagine that they are dancing around you and trying to grab you for all evil forces. Become really shaken up by your own imagination and go to the extreme of imagination – they are killing you, they are trying to rape you, they are suffocating you. And not one or two – many, on every side they are doing things to you. Get into the fear as deeply as possible and whatsoever happens, go through it.

And the second thing, in the daytime or at any other time, whenever fear arises, accept it. Don't reject it. Don't think that it is something wrong that you have to overcome; it is natural. By accepting it and by expressing it at night, things will start changing.

Go into your emptiness

Make it a point every night before you go to sleep to close your eyes and for twenty minutes go into your emptiness. Accept it, let it be there. Fear arises – let that be there too. Tremble with fear but

don’t reject this space that is being born there. Within two or three weeks you will be able to feel its beauty, you will be able to feel its benediction. Once you have touched that benediction, fear will disappear of its own accord. You are not to fight with it. Within three weeks one day suddenly you will see such blessings arising, such an upsurge of energy, such a joyous quality to your being, as if the night is over and the sun has come on the horizon.

Move back into the womb

BEFORE you go to sleep just sit in your bed – sit in a relaxed way – and close your eyes. Feel the body relaxing ... If the body starts leaning forwards, allow it; it may lean forward. It may like to take a womb posture – just as when a child is in the mother’s womb. If you feel like that, just move into the womb posture; become a small child in the mother’s womb.

Then just listen to your breathing, nothing else. Just listen to it – the breathing going in, the breathing going out; the breathing going in, the breathing going out. I’m not saying to say it – just feel it going in; when it is going out, feel it going out.

Just feel it, and in that feeling you will feel tremendous silence and clarity arising.

This is just for ten to twenty minutes – minimum ten, maximum twenty – then go to sleep.

Letting your voices out

WHEN meditation releases energy in you, it will find all sorts of ways to be expressed. It depends on what type of talent you have. If you are a painter and meditation releases energy, you will paint more, you will paint madly, you will forget everything, the whole world. Your whole energy will be brought into painting. If you are a dancer, your meditation will make you a very deep dancer. It depends on the capacity, talent, individuality, personality. So nobody knows what will happen. Sometimes sudden changes will happen. A person who was very silent, who was never talkative, suddenly becomes talkative. It may have been repressed, he may not have been ever allowed to talk. When the energy arises and flows, he may start talking.

One has to come to terms with one's loneliness one day or another. Once you face it, loneliness changes its colour, its quality; its taste becomes totally different. It becomes aloneness. Then it is not isolation; it is solitude. Isolation has misery in it; solitude has an expanse of blissfulness.

Every night before you go to sleep, for forty minutes sit facing the wall and start talking – talk loudly. Enjoy it ... be with it. If you find that there are two voices, then talk from both of the sides. Give your support to this side, then answer from the other side, and see how you can create a beautiful dialogue.

Don't try to manipulate it; because you are not saying it for anybody. If it is going to be crazy, let it be. Don't try to cut anything or censor anything, because then the whole point is lost.

Do it for at least ten days. Just put your whole energy into it.

I cannot open the doors of heaven first and you cannot become silent. Be totally mad first.

Gibberish Meditation

THIS is a highly cathartic technique, which encourages expressive body movements. It should be distinguished from the gentle Devavani Meditation in the next section.

Either alone or in a group, close your eyes and begin to say nonsense sounds – gibberish. For fifteen minutes move totally in the gibberish. Allow yourself to express whatever needs to be expressed within you. Throw everything out. The mind thinks, always, in terms of words. Gibberish helps to break up this pattern of continual verbalization. Without suppressing your thoughts, you can throw them out – in gibberish. Let your body likewise be expressive.

Then, for fifteen minutes, lie down on your stomach and feel as if

you are merging with mother earth. With each exhalation, feel yourself merging into the ground beneath you.

Prayer

THERE is nobody to hear your prayers. Your prayer is simply a monologue; you are praying to the empty sky. Nobody is going to reward you for your prayers – remember it. If you really know what prayer is, prayer itself is its own reward. There is nobody else to reward you; the reward is not there in the future, not in the afterlife.

But praying itself is such a beautiful phenomenon that who cares about the future and who bothers about the reward? That is greed, the idea of reward. Prayer in itself is such a celebration, it brings such great joy and ecstasy, that one prays for the prayer's sake. One does not pray out of fear and one does not pray out of greed. One prays because one enjoys it. One does not even bother whether there is a God or not.

God is a device to help you to pray. Once you have learnt to pray, forget all about God. Prayer is itself enough – more than enough.

If you enjoy dance you don't ask whether there is a God or not. If you enjoy dance, you simply dance; whether anybody is seeing the dance from the sky or not is not your concern. Whether stars and the sun and the moon are going to reward you for your dance, you don't care. The dance is enough of a reward unto itself. If you love singing you sing; whether anybody listens or not is not the point.

So is prayer. It is a dance, it is a song; it is music, it is love. You enjoy it and there it is finished. Prayer is the means and prayer is the end. The end and the means are not separate – then only you know what prayer is.

When I say prayer, I mean an openness towards God. Not that you

have to say something, not that you have to ask something, but just an openness, so that if He wants to give something, you are available. A deep expectation, but with no desire – that's what you need. Urgent expectancy – as if something is going to happen any moment. You are thrilled by the possibility of the unknown but you don't have any desire. You don't say that this should happen or that should not happen. Once you ask, prayer is corrupted.

When you don't ask, when you simply remain in silence but open, ready to go anywhere, ready even to die, when you are simply in a receptivity, a passive, welcoming spirit, then prayer happens.

Prayer is not something that one can do – it has nothing to do with doing. It is not an action or an activity – it is a state of mind.

If you want to talk, talk, but remember, your talk is not going to affect the existence. It will affect you, and that may be good, but prayer is not going to change God's mind. It may change you, but if it is not changing you then it is a trick. You can go on praying for years, but if it doesn't change you, drop it, throw it, it is rubbish; don't carry it any more.

Prayer is not going to change God. You always think that if you pray, God's mind will change, He will be more favourable, He will be tipped a little towards your side. There is nobody who is listening to you. This vast sky cannot listen. This vast sky can be with you if you are with it – there is no other way to pray.

I also suggest to pray, but praying should be just an energy phenomenon; not a devotee-and-God phenomenon, but an energy phenomenon.

The Prayer Meditation

IT is best to do this prayer at night, in a darkened room, going to sleep immediately afterwards; or it can be done in the morning, but it must be followed by fifteen minutes rest. This rest is necessary, otherwise you will feel as if you are drunk, in a stupor.

This merging with energy is prayer. It changes you. And when you change, the whole existence changes.

Raise both your hands towards the sky, palms uppermost, head up, just feeling existence flowing in you.

As the energy flows down your arms you will feel a gentle tremor – be like a leaf in a breeze, trembling. Allow it, help it. Then let your whole body vibrate with energy, and just let whatever happens happen.

You feel again a flowing with the earth. Earth and heaven, above and below, yin and yang, male and female – you float, you mix, you drop yourself completely. You are not. You become one ... merge.

After two to three minutes, or whenever you feel completely filled, lean down to the earth and kiss the earth. You simply become a vehicle to allow the divine energy to unite with that of the earth.

These two stages should be repeated six more times so that each of the *chakras* can become unblocked. More times can be done, but if you do less you will feel restless and unable to sleep.

Go into sleep in that very state of prayer. Just fall asleep and the energy will be there. You will be flowing with it, falling into sleep. That will help very greatly because then the energy will surround you the whole night and it will continue to work. By the morning you will feel more fresh than you have ever felt before, more vital than you have ever felt before. A new élan, a new life will start penetrating you, and the whole day you will feel full of new energy; a new vibe, a new song in your heart, and a new dance in your step.

Latihan

SIMPLY stand in a loose posture and wait for God, for the whole, to work in you. Then you do whatsoever you want to do in a deeply prayerful mood – 'I am at Thy will' – and just relax.

It is just like when people do automatic handwriting. They just keep the pen in their hand and wait. Suddenly some energy possesses the hand and the hand starts moving. They are surprised – their own hand is moving and they are not moving it. Wait exactly like that, and after three, four minutes, suddenly you will see a few jerks coming to the body, and energy descending in you. Don't get scared, because it is very scary. You are not doing it. In fact you are just a witness; it is happening.

Move with it. The body will start taking many postures – moving,

dancing, swaying, trembling, shaking; many things will happen. Go on allowing; not only allowing but cooperating. Then you will come exactly to what we call Sahaj Yoga.

Latihan is nothing new. The word is new. Subud is not something new. It is just a new version of Sahaj Yoga – spontaneous Yoga. You leave everything to the divine, because the mind is tricky. Soon you will see the difference because you will just be a watcher. You will be surprised because your hand will be moving and you are not moving it at all. After a few days of relaxing into it, even if you want to stop, suddenly you will not be able to; you will see that you are possessed.

So one has to pray in the beginning and say, 'For twenty minutes take possession of my being and do whatsoever you want to do: Thy will be done; Thy kingdom come.' Let that attitude be there and just relax. God will start dancing in you and will take many postures. The body needs will be fulfilled, but not only that – something higher than the body, greater than the body, some deep needs of consciousness, will be fulfilled.

Gourishankar Meditation

– the night meditation of the monthly meditation camps

THIS technique consists of four stages of 15 minutes each. The first two stages prepare the meditator for the spontaneous Latihan of the third stage. Osho has said that if the breathing is done correctly in the first stage the carbon dioxide formed in the bloodstream will make you feel as high as Gourishankar (Mt. Everest).

First Stage: 15 minutes

Sit with closed eyes. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible, then exhale gently through the mouth and keep the lungs empty for as long as possible. Continue this breathing cycle throughout the first stage.

Second Stage: 15 minutes

Return to normal breathing and with a gentle gaze look at a candle flame or a flashing blue light. Keep your body still.

Third Stage: 15 minutes

With closed eyes, stand up and let your body be loose and receptive. The subtle energies will be felt to move the body outside your normal control. Allow this Latihan to happen. Don't you do the moving: let moving happen, gently and gracefully.

Fourth Stage: 15 minutes

Lie down with closed eyes, silent and still.

The first three stages should be accompanied by a steady rhythmic beat, preferably combined with a soothing background music. The beat should be seven times the normal heartbeat and, if possible, the flashing light should be a synchronised strobe.

Devavani Meditation

DEVAVANI is the Divine Voice which moves and speaks through the mediator, who becomes an empty vessel, a channel. This meditation is a Latihan of the tongue. It relaxes the conscious mind so deeply that, when done last thing at night, is sure to be followed by a profound sleep. There are four stages of 15 minutes each. Keep your eyes closed throughout.

First Stage: 15 minutes

Sit quietly, preferably with gentle music playing.

All meditation is waiting, all prayer is infinite patience. The whole of religion consists of not allowing the mind to create more problems for you. If you tell the mind to wait, meditation happens. If you can persuade the mind to wait you will be in

Second Stage: 15 minutes

Start making nonsense sounds, for example 'la ... la ... la', and continue until unfamiliar word-like sounds arise. These sounds need to come from the unfamiliar part of the brain used as a child, before words were learned. Allow a gentle conversational intonation; do not cry or shout, laugh or scream.

Third Stage: 15 minutes

Stand up and continue to speak, allowing your body to move softly in harmony with the sounds. If your body is relaxed the subtle energies will create a Latihan outside your control.

prayer, because waiting means no thinking. It means just sitting on the bank, not doing anything with the stream. What can you do? Whatsoever you do will make it more muddy. Your very entering into the stream will create more problems; so wait.

Fourth Stage: 15 minutes

Lie down, be silent and still.

The only thing to be remembered is that those sounds or words should not be of any language that you know. If you know English, German, and Italian, then they should not be Italian, German, or English. Any other language that you don't know is allowed – Tibetan, Chinese, Japanese! But if you know Japanese then it is not allowed – then Italian is wonderful! Speak any language that you don't know. You will be in a difficulty for a few seconds only for the first day, because how do you speak a language you don't know? It

can be spoken, and once it starts, any sounds, nonsense words just to put the conscious off and allow the unconscious to speak, will happen.

When the unconscious speaks, the unconscious knows no language. It is a very, very old method. It comes from the old testament. In those days it was called *glossolalia*. A few churches in America still use it. They call it 'talking in tongues'. And it is a wonderful method, one of the most deep and penetrating into the unconscious.

Don't make it feverish, let it be a deep deep comforting energy, nourishing, sing-song. Enjoy, sway, if you feel like dancing, dance. But everything has to be very graceful, that you have to remember. It has not to become cathartic.

Love

MEDITATION is falling into the heart, and when you fall into the heart love arises. Love always follows meditation, and vice-versa is also true. If you become a lover, meditation follows. They go together. They are one kind of energy, they are not two. Either meditate and you will become a great lover; you'll have a great love flowing all around you, you will overflow in love: or start becoming a lover and you will find that quality of consciousness called meditation where thoughts disappear, where thinking no longer clouds your being, where the haze of sleep that surrounds you is no more there – the morning has come, you are awakened, you have become a Buddha.

There are two ways of discovery: one is meditation – without the other you search for the depth. Another is love – with the other you search for the depth.

Illusory loves will disappear ...

When you move on an inner pilgrimage, the energies turn inwards, the same energies that were moving outwards, and suddenly you find yourself alone like an island. The difficulty arises because you are not really interested in being related. You are more interested in being yourself, and all relationships look like a dependence, a bondage ... But this is a passing phase; don't make it a permanent attitude. Sooner or later when you are settled inside again, you will be overflowing with energy and will want to move into a relationship again.

So for the first time that mind becomes meditative, love appears to be like a bondage. And in a way it is true because a mind that is not meditative cannot really be in love. That love is false, illusory; more of an infatuation, less like love. But you have nothing to compare it with unless the real happens, so when meditation starts, the illusory love by and by dissipates, disappears. Don't be disheartened, one thing. And the second thing, don't make it a permanent attitude; these are two possibilities.

If you become disheartened because your love life is disappearing, and you cling to it, that will become a barrier on your inner journey. Accept it – that now the energy is seeking a new path and for a few days will not be available for the outward movement, for activities.

If somebody is a creator and he meditates, all creativity will disappear for the time being. If you are a painter, suddenly you will not find yourself in it. You can continue, but by and by you will have no energy and no enthusiasm. If you are a poet, poetry will stop. If you are a man who has been in love, that energy will simply disappear. If you try to force yourself to move into a relationship, to be your old self, that enforcement will be very very dangerous. Then you are doing a contradictory thing: on one hand you are trying to go in, on the other you are trying to go out.

It is as if you are driving a car, pressing the accelerator and at the same time pressing the brake. It can be a disaster because you are doing two opposite things together.

Meditation is only against false love. The false will disappear, and

that's a basic condition for the real to appear. The false must go, the false must vacate you completely; only then are you available for the real.

The second thing, which is also a very great danger, is that you can make it a style of life. It has happened to many people. They are in the monasteries – old monks, orthodox religious people who have made not being in a love relationship a life-style. They think that love is against meditation, and meditation is against love – that's not true. Meditation is against false love, but is totally with true love.

Once you are settled, when you can go in no further, you have reached the core of your being, the rock bottom, then you are centered. Suddenly energy is available but now there is nowhere to go. The outer journey stopped when you started meditating, and now the inner journey is also complete. You are settled, you have reached home full of energy like a great reservoir – now what will you do?

This energy will start overflowing. It is a totally different type of movement, the quality of it is different, because it has no motivation. Before you were moving towards others with a motivation; now there will be none. You will simply be moving towards others because you have too much to share.

Before you were moving as a beggar, now you will be moving like an emperor. Not that you are seeking some happiness from somebody – that you have already. Now the happiness is too much. The cloud is so full it would like to rain. The flower is so full that it

would like to ride on the winds as fragrance and go to the very corners of the world. It is a sharing. A new type of relationship has come into existence. To call it a relationship is not right because it is no longer a relationship; rather it is a state of being. Not that you love, but that you are love.

Radiate love

Practise love. Sitting alone in your room, be loving. Radiate love. Fill the whole room with your love energy. Feel vibrating with a new frequency, feel swaying as if you are in the ocean of love. Create vibrations of love energy around you. And you will start feeling immediately that something is happening – something in your aura is changing, something around your body is changing; a warmth is arising around your body ... a warmth like deep orgasm. You are becoming more alive. Something like sleep is disappearing. Something like awareness is arising. Sway into this ocean. Dance, sing, and let your whole room be filled with love.

In the beginning it feels very weird. When for the first time you can fill your room with love energy, your own energy, which goes on falling and rebouncing on you and makes you so happy, one starts feeling, 'Am I hypnotising myself? Am I deluded? What is happening?' – because you have always thought that love comes from

For people who have never loved, meditation is very, very difficult.

somebody else. A mother is needed to love you, a father, a brother, a husband, a wife, a child – but somebody.

Love that depends on somebody is a poor love. Love that is created within you, love that you create out of your own being, is real energy. Then move anywhere with that ocean surrounding you and you will feel that everybody who comes close to you is suddenly under a different kind of energy.

People will look at you with more open eyes. You will be passing them and they will feel that a breeze of some unknown energy has passed them; they will feel fresher. Hold somebody's hand and his whole body will start throbbing. Just be close to somebody and that man will start feeling very happy for no reason at all. You can watch

it. Then you are becoming ready to share. Then find a lover, then find a right receptivity for you.

Osho gave this meditation for couples who feel stuck in their relationship – whose energies need to be freed and melted.

Just sit facing each other in the night, and hold each other's hands crosswise. For ten minutes look into each other's eyes, and if the body starts moving and swaying, allow it. You can blink the eyes, but go on looking into each other's eyes. If the body starts swaying – it will sway – allow it. Don't let go of each other's hands, whatsoever happens. That should not be forgotten.

After ten minutes, both close the eyes and allow the swaying for ten more minutes. Then stand and sway together, holding hands for ten minutes. This will mix your energy deeply.

A little more melting is needed ... melting into each other.

Surrender to love

In a love relationship you should be possessed – you should not try to possess. In a love relationship you should surrender; and you

If meditation happens, love is bound to happen. If love does not happen, then that simply shows that meditation has not happened yet.

should not go on watching who has the upper hand. So stop thinking. And whenever you find yourself thinking, catch hold of yourself, and give a good jerk to the head – a real jerk so that everything inside goes upside down. Make it a constant habit, and within a few weeks you will see that that jerk helps. Suddenly you become more aware.

In Zen monasteries, the master moves around with a staff, and whenever he sees some disciple dozing, thinking, and with dreams floating on the face, he will immediately hit him hard on the head. It goes like a shock through the spine, and in a split second, thinking stops, and suddenly awareness arises.

I cannot follow you with a staff. You give yourself a jerk, a good one, and even if people think you are a little mad don't be worried.

There is only one madness, and that is of the mind. Too much thinking is the only madness. Everything else is beautiful. Mind is the disease.

Let love-making come by itself

Before you move into love, just sit silently together for fifteen minutes holding each other's hands crosswise. Sit in darkness or in a very dim light and feel each other. Get in tune. The way to do that is to breathe together. When you exhale, she exhales; when you inhale, she inhales. Within two to three minutes you can get into it. Breathe as if you are one organism – not two bodies but one. And look into each other's eyes, not with an aggressive look but very softly. Take time to enjoy each other. Play with each other's bodies.

Don't move into love-making unless the moment arises by itself. Not that you make love, but suddenly you find yourself making love. Wait for that. If it does not come, there is no need to force it. It is good. Go to sleep; no need to make love. Wait for that moment for one, two, three days. It will come one day. And when that moment comes, love will go very deep and it will not create the madness it is creating now. It will be a very very silent, oceanic feeling. But wait for that moment; don't force it.

Love is something which has to be done like meditation. It is

something which has to be cherished, tasted very slowly, so it suffuses deeply into your being and it becomes such a possessing experience that you are no more there. It is not that you are making love – you are love. Love becomes a bigger energy around you. It transcends you both ... you are both lost in it. But for that you will have to wait.

Wait for the moment and soon you will have the knack of it. Let the energy accumulate and let it happen on its own. By and by, you will become aware when the moment arises. You will start seeing the symptoms of it, the pre-symptoms, and there will be no difficulty.

Love is like God – you cannot manipulate it. It happens when it happens. If it is not happening, there is nothing to be worried about.

Don't try to deceive yourself

Witnessing is the basic source.

But it will be difficult to become a witness in the sex act if you are not trying to become a witness in other acts of your life. So try it the whole day, otherwise you will be in self-deception. If you cannot become a witness while walking on the road, don't try to deceive yourself – you cannot become a witness while making love. Because just walking on the road, such a simple process, and you cannot become a witness – you become unconscious in it – how can you become a witness while making love? The process is so deep ... you will fall unconscious.

You fall unconscious while walking on the road. Try it: even for a few seconds you will not be able to remember. Try it; walking on the road just try: I will remember, I am walking, I am walking, I am walking. After a few seconds you have forgotten; something else has popped into the mind. You have followed some other direction, you have completely forgotten. And suddenly you remember: I have forgotten. So if such a small act like walking cannot be made conscious, it is going to be difficult to make love a conscious meditation.

So try with simple things, simple activities. While eating, try it. While walking, try it. While talking, listening, try it. Try from everywhere. Make it a constant hammering inside; let your whole body and mind know that you are making an effort to be alert. Only then some day in love the witnessing will happen. And when it happens, ecstasy has happened to you – the first glimpse of the divine has descended upon you.

Osho has described many tantric techniques of meditation and witnessing during love-making in the five volumes of The Book of the Secrets (later edition two volumes Vigyan Bhairav Tantra).

Meditation is not meaningful for a Buddha, for one who has attained the wholeness of his being. Meditation is a medicine; it has to be thrown. Unless you become capable of throwing your meditation, you are not healthy. So remember, meditation is not something to be carried forever and ever. The day will come when the meditation has worked and it is no longer needed. Then, you can forget it.

Meditation is the only way to surpass oneself, the only way to transcend oneself.

THE ONLY WAY

All search is futile. Search is a by-product of the mind. To be in a state of non-search is the great moment of transformation.

There is no shortcut

ONE thing has to be remembered about meditation: it is a long journey and there is no shortcut. Anyone who says there is a shortcut is befooling you.

It is a long journey because the change is very deep and is achieved after many lives – many lives of routine habits, thinking, desiring. And the mind structure; that you have to drop through meditation. In fact it is almost impossible – but it happens.

A man becoming a meditator is the greatest responsibility in the world. It is not easy. It cannot be instant. So from the beginning never start expecting too much and then you will never be frustrated. You will always be happy because things will grow very slowly.

Meditation is not a seasonal flower which within six weeks is there. It is a very very big tree. It needs time to spread its roots.

All the meditations that we are doing here are just preparations for that moment. They are not real meditations but just preparations so that one day you can simply sit, doing nothing, desiring nothing.

When meditation flowers there is simply nobody to take note of it, nobody to give it recognition, nobody to say ‘Yes, this has happened’. The moment you say ‘Yes, it has happened,’ it is lost already.

When there really is meditation, a silence pervades; without any sounds a bliss throbs; without any boundaries, there is a harmony. But there is nobody to take note.

When your efforts drop, suddenly meditation is there – the benediction of it, the blessedness of it, the glory of it. It is there like a presence – luminous surrounding you and surrounding everything. It fills the whole earth and the whole sky. That meditation cannot be created by human effort; human effort is too limited. That blessedness is so infinite, you cannot manipulate it. It can happen only when you are in a tremendous surrender. When you are not there, only then can it happen. When you are a no-self, no desire, not going anywhere; when you are just herenow, not doing anything in particular, just being – it happens. And it comes in waves and the waves become tidal. It comes like a storm and takes you away into a totally new reality.

Meditation Camps

IN addition to the daily meditation programme of the Shree Rajneesh Ashram in Poona – the morning Dynamic and Sufi Dancing, the evening Kundalini and Music Group – there are monthly meditation camps. These take place from 11th to 20th of every month, providing seekers from all over the world with an opportunity to participate in an intensive experience of inward search and meditation.

For the rest of the month there is a full programme of therapy groups and individual sessions, which make the ashram the world's largest centre for personal growth.

Celebration Days

FOUR times a year thousands gather at the ashram to take part in a day-long festivity which culminates in an evening of spontaneous song and dance in the presence of Osho.

Enlightenment Day	:	*March 21*
Guru Poornima	:	*full moon in July*
Mahaparinirvan Divas	:	*September 8*
Osho's Birthday	:	*December 11*

To me, music and meditation are two aspects of the same phenomenon. Without meditation, music is simply noise – harmonious, but noise; without meditation, music is an entertainment.

Without music, meditation lacks something; without music, meditation is a little dull, unalive. And without music, meditation becomes more and more negative, tends to be death-oriented.

Meditation Music

SPECIALLY composed music is available on cassettes for the following meditation techniques:

Devavani

Dynamic

Gourishankar

Kundalini

Mandala

Nadabrahma

Nataraj

Prayer

Whirling

There are also a number of original compositions for sitting meditations and recordings of songs from Sufi Dancing, and Kirtan and singing from the celebration days.

For further information visit

www.osho.com